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# LONDON REVIEW,

FOR SEPTEMBER, 1775.

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ART. I. *A Letter to the London Reviewers: occasioned by their Insertion of Mr. Seton's Letter to Dr. Priestley, on the Mortality of the Soul, in their Review for June last.*

GENTLEMEN,

As the expediency, of accommodating yourselves as much as possible to all parties, is attached to the nature of your publication, I can easily account for your aukward attempt to soften the terms of that approbation, you so frankly bestowed on Dr. Priestley's very just and philosophical insinuation respecting the homogeneous nature of the human composition, and, of course, his inference respecting, what is called, the *mortality* of the soul. I cannot help thinking, nevertheless, that this instance of your caution was as unnecessary as it was deficient in point of retrospection; you yourselves having countenanced the same doctrine in the very article in which you have introduced the insinuation in question. For, as to your studied distinction between the existence of man as a physical being and as a moral agent, it is, in this case, a distinction without a difference. Physical beings may exist that are no moral agents; but, if man exists as a moral agent, he must exist as a physical being. But I mean not to justify Dr. Priestley's insinuation on merely moral or metaphysical principles. The changes have been so often rung with the unmeaning sounds of mind, spirit, and other unintelligible terms, that, what is called metaphysics and even the theory of morals, is almost reduced to a mere jargon. In the investigation of the *natural* mortality of the soul, I consider man as an animal and enquire into his form, composition and duration, as a naturalist. For the present, therefore, I lay aside moral and religious considerations, and enter on the enquiry solely on the grounds of physical experiment and observation; the most certain foundation

tion of all human knowledge. To proceed regularly in the support of Dr. Priestley's supposition; let us ask the candid experimentalist, why he entertains a notion that man is composed of two substances, so essentially different and distinct as body and spirit are commonly conceived to be? Will he not answer, it is because he perceives him capable of acting in a manner, which he calls *voluntary*; of which mode of action inanimate bodies are evidently incapable? That the apparent action of inanimated bodies is a mere mechanic motion; of which they are not in themselves capable of determining the direction? But whence this animation? This power of volition? Is it derived from the mere *organization* of inanimate matter? Or is it essential to any adjunct or annexed substance, of a nature totally different?—The difficulty, of conceiving how such a power of volition can be conferred by mere apposition to matter, evidently incapable of it while unorganized, makes us have recourse to an imperceptible adjunct; on whom we bestow accordingly that power, as an essential quality, without having any other proof of its existence. But would it not be more philosophical to enquire whether inanimate and unorganized matter, be so totally inert and involuntary as it appears? That the voluntary motion of animals is not altogether capricious, but is the result of motives which operate as physiological causes in the regular productions of their effects, is not to be doubted. May it not then be reasonably asked, whether the most inanimate and unorganized bodies are altogether so inert and passive as that, by proper organization, they are incapable of acquiring the power of volition, i. e. the power of being affected by motives not merely mechanical? Before the invention of clocks, watches, and other machines of the like curious construction, it was just as natural to infer that bits of brass and steel could never, by any mode of combination, be endued with the faculty of astronomical indication and the other properties, such machines are possessed of, as it is to infer that the morsels of aliment which sustain and compose the human frame are incapable, by proper organization to acquire the power of voluntary motion. I use the term, and abide by the faculty, of *voluntary motion*, rather than by that of *feeling, thinking, &c.* because there may be bodies that both feel and think, and yet *appear* to be incapable of doing either; whereas the appearance of voluntary motion is the indisputable test and criterion of animality. Indeed both sensation and reflection are rather the means and motives of animal life than the essence of it.

The existence of an inert, passive, substance, possessed of nothing but length, breadth, and thickness, is merely ideal; nor is it possible, even did such a substance really exist, that its existence could be determined by physical experiment. The inactivity

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nity of matter, therefore, on which the supposed necessity of its being influenced by spirit or an active substance essentially different, is itself a mere supposition, founded purely on human ignorance. Let us take another route, therefore; and, instead of building up an ideal hypothesis on the visionary foundation of mere suppositions founded on ignorance, endeavour to raise the fabrick of a real theory on the substantial foundation of physical experiment. To suppose nothing, on the credit of either ancient or modern philosophers; can it be truly said that we find any body or substance in nature so inert, passive, and insensible as *matter* is generally supposed to be? There is no body, on which we can make experiment, that is not in some degree elastic, viz. capable of compression and dilatation; a quality which, though mechanical in its effects, does not appear so in its cause. Even the most solid and incompressible of bodies are possessed of a capacity of reciprocal resistance; they cannot exist at the same time in the same place; they oppose each other's motion, when meeting in opposite directions: an opposition that may not be improperly called a mechanical species of perception. Is there any impropriety in saying, two inanimate or unorganised bodies, in collision, *perceive* the presence or force of each other, because they are incapable of sensation, or perceiving external objects? For want of a nervous system, in their construction, they are incapable of irritability, of feeling pain or pleasure. For want of organs of sense, they neither see, hear, smell, nor taste each other; but can it be said they are insensible of the presence or do not feel the pressure of that percussion, which sometimes diversifies their whole form?---We are persuaded that if an animal were divested of every sense but that of the touch, it would have much such a kind of feeling of external objects as we may safely impute to insensible matter. This at least is certain that, when the organs are divested of their powers by sleep or paroxysms, and the faculties of reflection lie dormant, the animal is insensible not only to external objects, but even to pain or pleasure from the touch. This has been proved by a number of incontrovertible experiments. The mere animation, therefore, of the matter, composing a living body, does not give it the power of feeling, in that sense of the word, in which we deny a capacity of it to inanimate bodies. The animal body, in such cases, is still *living*, though as incapable of *feeling* as if it were dead. The corporeal functions are continued; the blood flows through the veins and arteries, and the animal lives, though as insensible of pain and unconscious of its own existence as a clock, watch, or any other mechanical automaton.

It will, perhaps, be thought this last circumstance makes against my argument; as it seems to shew that a principle, still superior to that of mere animal life, is necessary even to confer

the faculty of mere sensation. But, if it be considered that in the cases alledged, the animal functions, though continued for a time, must shortly cease, if sensation be not restored; they will be justly to be compared with the revolutions of the wheels of a machine, that continue to revolve for some time after the weight or spring, their first mover, ceases to act on them. There are insects, that will live and move about with great agility long after the head is separated from the body: but does it thence follow that the seat of life and source of voluntary motion does not lie in the brain? By no means. From such cases, therefore, we are not to judge of the regular œconomy of the human composition: the perfect construction of whose component parts, though merely a combination of simply-resisting, unconscious elements, may give it the powers and faculties of sensation, perception, reflection and *will*, the test of all the others. It was not, therefore, without reason, that Hobbes and some others have imputed an *imperfect* sense or perception to particles of unorganized matter. They went too far, indeed, in calling it a *consciousness*; as consciousness implies a species of self-knowledge, that is obtainable only by a comparison between the percipient body and the body perceived; which is not to be obtained by the faculty of simple perception, but only from reflection, or the faculty of comparing different perceptions with each other, of which it is not pretended inanimate corpuscles are possessed. At the same time, it does by no means follow, that a combination of such corpuscles may not form a conscious and intelligent compound.

That thinking is nothing more than the sense, or perception, which our internal organs entertain, of the difference, or relation, between the different perceptions of the external organs, has nothing in it inconsistent or contradictory; and that, what we call *mind*, as Dr. Priestly justly observes, is nothing more than the system of our internal organs, is equally consistent. In which case the Doctor's insinuation, that man is a compound of homogeneous principles, appears not only plausible but most probably true.

The absurdities, involved in the contrary notion, are striking. If, by spirit, or the soul, we mean a principle or simple element of life, the source of voluntary motion, we shall be surrounded with all the unsurmountable difficulties attending the conception of its union with the body. These difficulties are summed up in a very few words in M. Bonnet's *Contemplations on the Works of Nature*. It is thus he puts the case of that imaginary union, which is so generally contended for.

“ This union is the source of the most fertile and the most wonderful harmony in nature. A substance without extension, without solidity, without figure, is united to a substance, possessed of extension,



tion, solidity, and figure. A substance which thinks, and has in itself a principle of action, is united to a substance which is unthinking, and in its own nature indifferent to motion or rest. From this surprising union arises a reciprocal commerce between the two substances, a sort of action and of re-action, which constitutes the life of organized-animated beings. The nerves, differently agitated by various objects, communicate their agitations to the brain; whose impulses are answered by perceptions and sensations in the soul, totally distinct from the cause which appears to produce them."

On this state of the case, I cannot do better than to transcribe the remarks of the Monthly Reviewers.

"We should be glad, say they, to know how Mr. Bonnet can make it appear that our ideas of the union and reciprocal action of soul and body, are more common or less complicated than those we entertain of gravity, the laws of motion, mechanic powers, &c. He speaks here very positively of two substances very distinct and different; neither of which, we will venture to say, ever came separately under his examination. For our part we never before heard of a naturalist that had a distinct idea of a thinking, active, substance without solidity, figure or extension; much less of any one who had any proof of its existence. We may say the same, with regard to the other substance, viz. the unthinking, inert, impenetrable and extended figure; of whose essence our naturalists have no distinct idea, and of whose existence they have just as little proof.

"By the exact relation which Mr. Bonnet supposes to subsist between the agitations of the brain, and the perceptions or sensations of the soul, he seems to adopt the notion favoured by Mr. Robinet; i. e. that the soul is a little complicated body, made of finer stuff than ordinary, whose component parts answer to those of our grosser flesh; a kind of Jack in the box, whose wooden doublet fits him so nicely that every body thinks it alive. Of the boxes, indeed, our anatomical naturalists have seen many, but they have always found them penetrable and hollow:—as to Jack, he hath always been so light of heel, as to escape their most vigilant enquiries; and, what is worse, without leaving a vestige of the spot wherein he resided, though sometimes they pretend to have discovered the aperture through which he hath flown. It is said of a famous anatomist in the last age, who was told of the wonderful discoveries of *Lewenhoeck* and others, made by the means of microscopes, that he cried out, while he was looking over an apparatus brought him for the like use, "Oh! Mr. Optician, that you could make me a lens, through which I might but see a naked soul." Had Mr. Bonnet been possessed of such a microscope, indeed, we might have admitted of his placing the soul among his subjects of natural history; but till such a lens can be procured, we conceive it is not an object of physical data.

"The like objection holds good against the admission of solid, impenetrable, inactive matter, among the same data. Can our naturalists produce an extended substance that is not penetrable or porous, and at the same time totally unelastic; or have they one good reason to conclude from experiment that such a substance exists."

If to the difficulties attending the conception of the union of this soul and this body, be added those which attend the phenomenon of their disunion in death; as the uncertainty attending the resuscitation and recovery of persons drowned, strangled, or from other causes apparently dead; this imaginary union will appear altogether inexplicable.

Again, if by spirit or the soul, we mean not merely a principle or element of animal life and voluntary motion, but a simple substance essentially possessed of the power of *thinking*, we encounter still greater difficulties. The absurdity, of supposing a simple unorganized being capable of thinking, is flagrant; if it thinks, it must necessarily have previously acquired an idea, or object of thought. It cannot think about nothing, and ideas are to be acquired only by means of the organs of sense.—It may be irreverently asked, indeed, whether the Deity be not a simple, unorganized being; and whether he does not think? To this I reply, that of the essence of the Deity created beings can form no competent idea; that, being under the necessity of speaking after the manner of men, we do apply the term *thought* to the Deity; but that, “as the heavens are high above the earth, so are his thoughts above our thoughts, and his ways above our ways:” the highest degree of perfection in human knowledge must, therefore, fall infinitely short of divine omniscience.

There is an objection, indeed, which may be made, with some kind of plausibility, against the supposition that man is altogether a mere compound: and this is, that in such case he has no positive or absolute existence in nature; because compounds exist only by virtue of the simples of which they are compounded. To dispute, therefore, about the immortality of what has no positive existence is futile and frivolous. This argument hath been lately carried as far as it would go, in an ingenious little tract, entitled, “*Man in Quest of himself*,” written in defence of the individuality of the human mind, in reply to the remarks, of the critics above-mentioned, on a tract concerning free-will, fore-knowledge and fate.\* The author of this tract had asserted, that “Existence belongs only to individuals; a *compound* being a *number* or *collection* of substances, and having no other existence than that of its parts.” On this assertion, the Reviewers thus expostulate with the Author:

“If existence belongs only to individuals, do us the favour to acquaint us what you mean by *existence*. What idea have you of the essence of individuals, and by what means was that idea obtained? We should be glad to know whether you conceive the individual elements, or first principles of things, to which also you ascribe existence, to be material or immaterial. If the former, we should be

\* By one Edward Search, Esq; published in the year 1768.

farther curious to know how you discovered that such elements actually exist. For our part, we know of neither argument nor fact which leads to such a conclusion. Your individual material elements, therefore, are, for ought we know, as mere *entia rationis* as any of those compounds they are supposed to form. It is common in physics to distinguish matter from motion, or bodies from their properties; as it is in Metaphysics to make a distinction between existence and action, or substance and mode: And yet, nothing is more common in both sciences to take one for the other; there being nothing more difficult than to distinguish sometimes between matter and motion, or an agent and an action. The duration of a motion or action will often be sufficient to procure it the denomination of a body, or actual being. It is true, that without the existence of an agent, there could be no action; but the essence of such agent is not to be defined, though its existence is proved, by its action; such action generating, and by its duration constituting a new existence; which, in its turn, becomes an agent with regard to a succeeding action. But probably you cannot get rid of the ideal distinction of mode and substance; the latter only, according to you, having a right to the term existence. If by substance, however, you mean matter, i. e. that is something that hath length, breadth and thickness, this may, for ought we know, be only the result of the action of immaterial agents; body itself being probably as mere a phenomenon as any of those effects which appear more palpably to arise from the mutual and reciprocal action of bodies on each other. You say, palpable bodies may be divided into two parts; these again into other parts, and so on; including hence that we must come at last to the primary individual elements; which, not being compounded of others, must have an absolute existence; Be it so. Must not you first find out a palpable body without pores, one that through the whole of its dimensions, contains the true elementary substance, before you can prove that mere divisibility will bring us to the primary individuals of which you imagine it compounded? Gross bodies, indeed, may be broken to pieces, and have their parts separated from each other; but the smallest bodies in nature may possibly be no more potentially than actually divisible. How are you certain that quantity is really made up of an infinite number of parts, or that it is not generated by the flux of one or a few? If a line may be described (not by the apposition of parts, but) by the flux of a point, a surface by that of a line, and a solid by that of a superficies, and so forth; in a word, if the extension of bodies should be as mere a phenomenon as any of their other qualities, the essence of the primary elements of things may prove to be nothing but action: they may possibly be, nothing else than so many distinct actions of one self-existent, and uniformly acting first cause. And, in this case what becomes of your favourite *substance*? Is it not to the full, as imaginary a Being as *Mode* or *Figure*? Now, we will venture to say, you cannot adduce one valid argument, to shew that the essence of the primary elements of things, is not such as we here insinuate; nor can you point out in what respect the phenomena of the universe would be affected or altered, if it were as we say."

How! (it may be asked) is the existence of man, then, merely temporary and relative?—Most certainly in this life, and in the eye of reason, it is. For admitting, as the above-mentioned critics farther observe,\* that

“Every thing in nature, whatever it be, which excites the ideas of an external object, hath a title to *existence*, we shall find, on a narrow inspection into such objects, and into the means of our acquiring ideas of them, that they consist as frequently of what is called *mode* and *figure*, *action* or *relation*, as they do of what we call *substance*. If we should take, for instance, a piece of steel wire, and twist it round into a circular or spiral figure, it would form a spring, viz. an object exciting a certain idea of resistance peculiar to a piece of wire so twisted. Now, we would ask whether this *spring* exists or not? It is something, or nothing. If we say, it hath *no other* existence than as a piece of wire, it would be false; because when merely a piece of wire, it gave me no sensation of such resistance as I feel from the spring. May we not say, therefore, that such spring hath an *existence*, with as much propriety, as we could before say that the wire existed? And, if it exists; in what doth its essence consist? Doubtless, in mere form. “No, you would say, mere *form* is *nothing*; a mere *mode*! and cannot constitute a *Being*; the existence of the spring is only that of the *steel* wire; for if we should coil up a piece of *lead* wire in the same manner, it would not form a spring.” Very true:—and this objection instead of invalidating, confirms our opinion that lead would not be a spring, because it is too soft to support that form which is essential to (or constitutes the existence of) a spring. We shall endeavour to illustrate this point by another instance. Is there a man in the world who will deny the existence of a clock or a watch? And yet, what is a clock? It is a machine or time-piece, indicating the hours of night and day. But if all the parts of which such machine is composed, were separated, and thrown promiscuously on the floor, though every one of them might be perfect in its kind, would they constitute a clock? would they tell you the time of the night or day?—No—What then is the essence of a clock? Or whence doth it derive its claim to existence?—In the mere relation which its several parts actually bear to each other.”

Such are the sentiments of your rival Reviewers, which appear to differ but little from your own, on this curious topic; and serve in my opinion to corroborate the probability, at least, of Dr. Priestley's insinuation; that has given so much offence to your correspondent Mr. Seton: on whose letter, I shall beg leave to make a cursory remark or two more and conclude. In his introductory letter to the London Reviewers, he intimates that the doctrine of the immortality of the soul, has been universally admitted by moralists and divines, as necessary to inculcate the practice of piety and the theory of morals. Another of your

\* See Monthly Review, Vol. xxix.

Correspondents hath also hinted, that this doctrine hath been universally received by all mankind, and is necessary to the support of its attendant doctrine, a future state of rewards and punishments. But I would beg leave to refer both those writers to what Dr. Leland hath said on this subject, in his tract on the Advantage and Necessity of the Christian Revelation.

"If men, says that learned and candid divine, were left merely to their own unassisted reason, they would be apt to labour under great doubts and difficulties, about the immortality of the soul and a future state of rewards and punishments.—Some notions of a future state, says he, did obtain among mankind, from the earliest ages; not the effect of human reason and philosophy; nor yet the invention of legislators for political purposes; but derived by tradition, and probably a part of the primitive religion communicated to mankind. These traditions, however, became gradually obscured and corrupted; and were, in a great measure, insufficient to the purposes of virtue. Many of the philosophers absolutely denied the doctrine of a future state, rejecting it as a vulgar error: others represented it as wholly uncertain: nay, even their sentiments concerning the nature of the human soul, were various and contradictory. The peripatetics seem to have denied the subsistence of the soul after death: the Stoics had no settled consistent scheme on this head; nor was the immortality of the soul a doctrine of their school. Neither was a future state acknowledged by Confucius, or those who professed to be his disciples.

"Of those philosophers who profess to believe and teach the immortality of the soul, Pythagoras is generally esteemed the most eminent: but to say nothing of the uncertainty we are under as to his real sentiments, when we consider that he asserted the immortality of the soul from this argument, that the soul was part of the divinity, and after it departed out of the body, went to the soul of the universe, to that which is congenial to itself; when we consider that he asserted its pre-existence, and that after death it transmigrated from one body to another, even to the bodies of beasts as well as men, we may presume, that the doctrine, thus taught, could be of no great advantage to mankind, and was hardly consistent with a future state of rewards and punishments.

"Socrates, and after him Plato, seems to have believed the immortality of the soul, and a future state, and to have argued for it. They assert many excellent things concerning the happiness to be enjoyed in a future life; they speak of going to good men; to the gods who are absolutely good; and of obtaining the best of good things after their departure out of this life. But all this seems to have been represented as the special privilege of those, who having an earnest thirst after knowledge, addicted themselves to the study of philosophy; that as for the common sort of good men, who had exercised justice and temperance, that they went into the bodies of animals of a gentle nature, or returned into human bodies, such as they had before. They both of them seem to have believed in general, that there would be a difference made in a future state, between good and bad men,  
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and that the one should be in a greater or less degree punished, and the other rewarded: but it must be acknowledged, that they greatly obscured and weakened the doctrine in point of moral influence, by sometimes fixing other fictions with it, and at other times talking very uncertainly about it.

"From the sentiments of Cicero and Plutarch the doctor is also of opinion, That the doctrine of eternal life and happiness, provided for all good men without exception, whether in a high or low condition, learned or unlearned, who lived soberly, righteously, and godly in the world, was not taught by the most eminent of those philosophers, who professed to believe the immortality of the soul and a future state! To this he adds, "That the most strenuous advocates for the immortality of the soul, did not pretend to any certainty about it; their uncertainty on the contrary appeared upon many serious and important occasions; not only in their philosophical debates, but especially in their consolatory discourses on the death of their friends; and from hence they were led to assert the self-sufficiency of virtue for compleat happiness, without a future recompence: and that a short happiness is as good as an eternal one."

"And is man nothing more than a relative and merely-formal being? A being that consists only of properties, derived from merely the construction of its parts?"—This may be asked, and it may be again said that modification and relation are not real or positive beings, that where there are real qualities there must exist something possessing these qualities. But nothing is more certain that all we know of the existence of external objects, is deduced from our sense of their properties, and all the materialists in the world may be boldly defied to give one physical proof, or bring one solid argument, in favour of the existence of any substratum or abstract substance that possesses no such properties.

What then, it may be said, will become of individuality and personal identity of man? And yet, should I ask a man what he means by his individuality and personal identity, though he might refer to his own consciousness for the reality of such existence, he must define it, if he were to define it properly, by the several relations in which he stands to other beings, and by which he is distinguished from them. Mr. Locke has referred the criterion of personal identity wholly to consciousness; but the critics above-mentioned have put a case, in which that argument appears defective. Suppose, say they, that a man should be so much altered in size, make, features, voice and sentiment, as not to be known by his former acquaintance; which, by time and circumstance might possibly happen. Suppose farther, as might also happen, that by sickness or accident, his memory should be so hurt or impaired as to make him entirely forget his former situation, relations and connections, how is the identity of such a person to be ascertained, and in what doth it consist?

" It is on all hands allowed that, from the change effected by the accretion of chyle, and excretion of the humours, there may not remain any part of his former corporeal substance. His external form and interior constitution are so altered that he is not known to be the same person, either by himself or other. And yet, it is said, he is the same identical person, from some unchangeable individuality in the mind, or self. But the real reason is, that had the change been gradually effected in the presence of others, they would still call him by the same name, and would act in regard to him in every respect as before. So that we see, if all the substance of a man's body were changed, and its form and disposition only transferred to other substance; the person might remain still the same; whereas if the form and disposition were changed, though the corporeal substance should be still the same, the person might not. Again, the identity of the person seems to depend on the circumstance of the change being observed by others, or remembered by himself. The man, altered as above supposed, is the same man, if he be still called by the same name, live in the same neighbourhood, and possess the same family estate: but had this change happened to him alone in a distant uninhabited island, who would admit him to be the same person? And yet can it be said that man's identity is merely circumstantial? According to the testimony of others, it appears that our identity consists in the sameness of our form; and, according to our own testimony, it consists in the sameness of our reflection. That such a person would be the same is, if by being the same we mean as one numerically distinct from all others; but is personal identity merely negative, consisting only in not being any thing else? Seems to lay a great stress on the certainty of our existence, from our consciousness of it; but this consciousness is but very imperfect. If a man did not himself remember that he had before borne a similar relation to the objects about him; he would never know himself to be the same man; and, if ignorant of his personal identity, how imperfect must his knowledge of *his own* existence be? But be this as it may, it appears pretty evident that personal identity consists not in the sameness of any particular being, independent of other beings; but in the sameness of the relations which such being bears to all others. If you continue still to ask, what then is the being, abstracted from its qualities and relations? We answer, we do not pretend to define, or even assert, the existence of, things without properties, qualities and relations. The least exceptionable idea we can form of the first elements of things, is, that they are durable actions, or powers, productive, by their combination, of the various phenomena of nature. The internal sensitive powers, exciting in organized bodies a sense of pleasure and pain, or causing them to be affected by the action of external objects, doubtless exist, as well as those powers impressing the sense of such objects; but whether they are all homogeneous; whether they are fixed or fluctuating state; whether they have any existence as separate agents, distinct, and, in that sense, independent of the Deity; or whether they are to be conceived as several distinct and constant exertions of that supreme and self-existent power; these points are, in our opinion, not to be determined by the strongest efforts of the hu-

man understanding. We refer, therefore, all those who are justly solicitous about the welfare of the human soul in a future state, to the comfortable assurances of that gospel, which Mr. Search hath thought proper to lay aside; being fully persuaded, that if they do not find satisfaction in the scriptures, they may long seek it in vain, amidst the perplexity of metaphysical disquisitions."

Mr. Seton seems anxious to know what is to become of *Natural Religion*, if the natural immortality of the Soul is not supportable on the principles of philosophy. For my own part, I think natural religion, as it is called, of so little use in a Christian country, that I am very little solicitous what becomes of it. The questions he asks Dr. Priestly are yet pertinent enough if put to him as a divine, the author of the *Institutes*, and editor of the *Theological Repository*. For as to the use of *natural religion* in elucidation of *revealed*, I look upon it in the light of an idiot holding a farthing candle to the meridian sun. Where life and immortality is brought to *light* by the *gospel*, I regard the propensity of people to grope about by the *light* of *nature*, as an indication that they love darkness better than light; though, not to be uncharitable, I do not always suppose it to be, because their deeds are evil.

One word more in apology, or rather justification of promulgating every important truth, as soon as discovered. Mr. Seton says there is not a more certain and salutary truth in all philosophy than the common proverb, "Truth is not to be spoken at all times." A proof that it is such, adds he, is that the gradual discovery of truth hath been the object both of the dispensation of Providence and æconomy of grace ever since the world began. The promulgation of truths, whose discovery may affect the morals or peace of mankind, he says, should be *managed*. But by whom *managed*?—By the purblind discoverers! who are frequently led by accident to the discovery? Surely not! May we not reasonably suppose that, a pre-disposing and all-wise providence will not bring about the discovery of any truth to individuals before the time proper for its general promulgation? I am, therefore, still of Mr. Baxter's opinion, that honesty is the best policy, and that "we should never dissemble any truth, for fear of its consequences \*."

Your's, &c.

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\* The same author expressly declares also, that "No truth by being known can have a bad effect on the minds and lives of men." See Baxter's *Enquiry into the Nature of the Human Soul*. Vol. I. page 195.

ART. II. Notes and various Readings to Shakespeare Part I. Continued from Vol. I. Page 368, and concluded.

Having given our readers an account of our author's plan, in his own words; in a preceding Review, we come now to the performance of our promise of making some remarks and giving some specimen of its execution. In matter for remark, indeed, we are sorry to say we are almost altogether disappointed; having met with nothing very worthy either of our or the reader's notice, in wading, with the utmost patience and perseverance, through upwards of two hundred pages in quarto; all of them as entertaining and important as the annexed quotations: which we insert in mere deference to the numerous admirers of Shakespeare, and the reputation which Mr. Capel has formerly acquired, with some of them, as a commentator on that poet.

SPECIMEN OF THE GLOSSARY.

- Abiects** (R. 3. 6, 31.) Castaways, Persons abjected. *Lat. abjecti.*  
to able one (*k. L. 94, 5.*) undertake for him, answer for one's Ability.
- to abode (3. H. 6. 100, 7 & H. 8. 6, 28.) bode, forebode.  
to abrook (2. H. 6. 39. 21.) brook, endure, suffer.  
to aby (*m. n. d. 46, 28.*) abide, feel the Effect of a Thing.
- Academe** (*l. l. 3. 13 & 56, 1.*) Academy. *Lat. Academia.*  
to accite (2. H. 4. 31, 17. T. A. 4, 13.) incite: also,—to summon;  
*Lat. accire.*
- accomplished (*m. of V. 60, 16. t. of the f. 7, 11.*) furnish'd; also,—perform'd: *Fre. accompli.*
- Accord** (*a. y. l. i. 5, 13.*) Agreement, Union. to accord (R & J. 12, 27.) to agree. *accordant* (*m. a. a. n. 13, 30.*) agreeable.
- Accuse** (2. H. 6. 48, 10.) Accusation.
- Aches** (T. of A. 81, 1.) Akes.  
to acquittance (R. 3. 80, 11.) acquit, be as an acquittance to.  
adoptive (*a. w. t. e. w. 9, 1.*) adoptive, adoptitious.  
to advantage (H. 5. 71. 12. 2. g. of V. 50, 27.) improve, turn to Advantage: also,—profit, be of Advantage to. *advantageable* (H. 5. 101, 7.) advantageous.
- adversly** (C. 34, 8.) wrongly. *Lat. ex adverso.*  
to advertize (*m. f. m. 4, 28 & 93, 13.*) observe, attend to; *animus advertere.*
- adulterate (H. 28, 2 & R. 3. 93, 7.) adulterizing, or adulterating; Part. act. of—to adulterate (*k. J. 34, 9.*) commit Adultery.
- Advocation** (O. 75, 26.) Office and Act of an Advocate.
- afear'd** (M. 61, 12 & t. 50, 31.) possess'd of Fear, frighted.
- Affects** (*l. l. 8, 7 & R. 2. 23, 29.*) Affections.  
affection'd (*t. n. 30, 22.*) affected, full of Affection.
- Affiance** (H. 5. 27; 24.) Reliance, Trust. *Fre.*
- affin'd** (T & C. 17, 24. O. 4, 23 and 46, 13.) join'd in Affinity: also,—bound, obligated, ty'd as by Affinity.
- Affliction** (*k. L. 59, 11 and M. 39, 31.*) Dashing, Battery; *videlicet*,—of a storm: the proper and primitive Sense of the Latin—*Afflicto*

*Afflictio*, which is de<sup>d</sup> of—*affligere*, to dash or beat down to the Earth.

to affray (R & J. 71, 3.) affright. *Fre. effraier.*

to affront (Cym. 92. 30; H. 58. 15; and T & C. 59, 31.) face, meet, meet in the Face, *ad Frontem venire. Ital. affrontare.* Affront (Cym. 100. 23.) is a Substantive form'd from this Verb in the Sense above-given, whose proper Meaning is—Onset.

to assy (2. H. 6. 73, 6. T. A. 5, 1.) assure or betroth: also,—to rely or put Trust in. *Fre. assier.*

## SPECIMEN OF THE NOTES.

## ALL'S WELL THAT ENDS WELL.

l. 10.

*rather than slack it*] The verb in the old editions is "*lack*;" but this, having no active signification,—that is, not implying action,—cannot properly be oppos'd to "*flir up*:" "*slack*," a reading of the three latter moderns,—is the very term the place calls for; and so natural a correction, that he who does not embrace it, must be under the influence of some great prepossession.

4, 2.

*O, that had! how sad a passage tis!*] Seeing Helena disorder'd; affected, as she imagines, by the mention of her father. "*Passage*" has no extraordinary force in this place, but means simply—a passing over: "*how sad a passage 'tis!*" how hard to be pass'd over without emotion and sorrow! ∞ "*Play*" in l. 5, has been alter'd to—*play'd*; but very unnecessarily, to say no more of it: it is a substantive of known signification, and oppos'd to another substantive—"work."

D<sup>o</sup>, 23.

*her dispositions she inherits, &c.*] The change of terms in this passage, and the very uncommon sense that is put upon some of them, have involv'd it in too much obscurity. "*Dispositions*," mean—natural dispositions; by implication, good one: and "*gifts*," the acquirements of education; good ones, likewise; the first he calls afterwards, "*simpleness*;" and then, "*honesty*:" the other, with too much licence, "*virtuous qualities, virtues*," and (finally) "*goodness*:" If the reader will carry this in his mind, he may be able to decypher the speech without a paraphrase; and will see too the propriety of changing "*their*" into "*her*," with the Oxford editor. But it should not be conceal'd from him, that the speech has some other defects besides these which are mention'd; such as will draw upon it the censure of the grammarian and logician too: the latter will say of it,—that what the Countess is made to urge, is no fit reason for entertaining the "*hopes*" that she speaks of; and the other will find a relative in it, that does not belong, as it should, to the substantive nearest at hand, but to another remote one; and these circumstances too have their share in the speech's obscurity.

5, 11.

*Laf. How understand we that?*] But the critick may say,—he understands better the words alluded to, than he does—why Lafew makes so pert a remark on them: is it, for that the author would make us timely



timely acquainted with a branch of this amiable character,—it's unthinking and frenchman-like liveliness?

D°, 24.

*He cannot want the best,*] i. e. the best advice, better than can be given him by me, taxing modestly his own insufficiency; the procurement of which advice, says the speaker, must be the necessary consequence of the "*love*" his good deserts will draw on him. The third line before this, is printed thus in the folio;—" *Fall on thy head. Farewell my Lord,* The change made in the punctuation, and consequently in the address, by the present editor, and what he has put in black character, can surely stand in need of no words to explain or defend them: And the same may also be said of some other changes: to wit, of that in l. 4; of the insertion, l. 8, in this page, and of that in the next at l. 5, the first of which was made by the third modern.

6, 27.

*Looks bleak*] But wherefore not—*look*, says an objector? Because "*virtue's steely bones*," which it accords with, is put (poetically) for steely-bon'd virtue. What follows, may ask a little explaining, which take in these words. "*Witball*," that is—Add to this, that "*wisdom*" (persons of understanding) poor and thinly attir'd, may very often be seen to dance attendance on "*folly*" (men of slender capacities) that riots in all superfluity.

D°, 30.

*monarch.*] This word (which should be accented upon the ultima) alludes, something covertly, to a being well known in the court of queen Elizabeth; (see the "*School*" in—*Monarcho*) but is understood by Parolles, and occasions his reply: That of Helen, which follows it, signifies—Nay, if you disclaim my appellation, so do I yours. "*Solely a coward*," six lines above this, has the force of—and a coward,—(admirably) one that stands alone and by himself, not to be match'd.

7, 5.

*Keep him out.*] The Oxford editor has here the most violent alteration that can well be conceiv'd, and the most unnecessary; owing evidently to an opinion, that "*keep out*" could have no other meaning than, "*barricade*" which it is made a reply to: But "*keep out*" may mean—keep at a distance, let him not come near you: and that it is so understood by the person 'tis spoke to, is evinc'd by her reply,—"*But be affraid*;" that is,—he will not keep his distance, he has made his approaches, and will attack us in form. Instead of "*rational*," a little way lower, the same editor has—*national*, taking it from his predecessor; but "*rational encrease*," signifies—encrease of beings that have reason: And a sentence some lines after this, "*He, that hangs himself, is a virgin*," has been needlessly tamper'd with too: "*is a virgin*," imports more than—is like a virgin, for it is the strongest mode of expressing similitude; signifying—is the thing itself, guilty of the very same crime that she is guilty of, for "*virginity murders itself*;" &c. The emendation, l. 6, is found in the fourth modern only;

only; the other, l. 17, in all of them, and so is that in the opposite page.

8, 24.

[*Not my virginity yet.*] *With* should be supply'd from the sentence before: "*Not [with] my virginity yet;*" meaning—that she would keep it a little longer; and is an evasive reply to a knavish question. The discourse growing something too rich for her, is abruptly broken off; and the fanciful passage that follows, as abruptly begun upon: the words that introduce it, are taken from the Oxford edition, and happily chosen; the chasm as compleatly filled up by them, as was ever done by words of that sort.

10, 12.

[*Our remedies &c.*] This sententious and rhythmical speech is like others of the kind in this Author, close, and full of words of no usual signification. "*Fated,*" in the nex line, means—inhabited by fates; that is, in the opinion of men: "*Native,*" a little lower, has the sense of—congenial; and the line it occurs in, affords a substantive—"likes"—that will not be found in our amplest dictionaries. "*Weigh their pains in sense,*" is—calculate over-nicely, what trouble and pain of the sense their undertaking mult put them to; and so intimidate themselves by it, as to "*suppose,*" that "*what hath been cannot be;*" which is certainly groundless, for (as she presently sub-joins) "*Who ever strove*" &c. The means she takes afterwards then come into her thoughts, and she leaves the scene with a declaration of trying them.

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ART. III. *A Series of Experiments relating to Phosphori, and the Prismatic Colours they are found to exhibit in the Dark.* By B. Wilson, F.R.S. and Member of the Royal Academy at Upsal. Together with a Translation of Two Memoirs of the Bologna Acts, upon the same Subject, By J. B. Beccari, Professor of Philosophy at Bologna. 4to. 6s. Doddsley\*.

The Bologna stone, so remarkable for its property of shining in the dark, having accidentally engaged the attention of the naturalists, and given rise to a number of curious experiments, respecting the luminous appearance of a variety of phosphori; those experiments have been since designedly extended to other substances; from which an unexpected exhibition of surprizing appearances of the like kind hath displayed itself to inquisitive observers. Among these none hath been more successful, prior to our Author, than the learned Beccari of Bologna; of whose researches, Mr. Wilson makes honourable mention.

"This excellent observer, says he, by great patience and industry, joined to very great abilities in philosophical enquiries, made many new discoveries, which he published in two memoirs in the Bologna acts for the years 1744 and 1745, upon this subject: from which it

\* Announced in our Review for April last.

appears,

appears that the family of phosphori have been by him extended to an amazing number. Some shining with a greater, and others with a less light, after having been exposed to the sun for a few seconds, and then removed suddenly into the dark.

"The most brilliant phosphori which he discovered, were from linen, paper, some earths, stones, gums, and even the human skin: besides others, when they were properly dried or roasted. Those memoirs containing so many curious facts, and this undertaking of mine being a kind of sequel to his discoveries, I have thought it not improper to publish a translation of them at the end of this work: as they may serve to illustrate each other, and render the whole of this enquiry more easy to be understood."

Mr. Wilson proceeds to describe the apparatus, which differed a little from that of professor Beccari, and to enumerate the various experiments he made on different substances; beginning with those on paper; in the course of which he makes the following remark on a passage in Dr. Priestley's History of Vision.

"Dr. Priestley, in his history of Beccari's discoveries, has mentioned a very remarkable experiment. He tells us that Beccari found, that paper, after it had been made *red hot*, and *cooled* again, was an excellent phosphorus\*. I must own, that upon strictest research into the work to which he refers, I have not been able to find any such account. Nor do I conceive in what manner paper can have been made red hot, and afterwards cooled, without being reduced to *ashes*. I should nevertheless be greatly obliged to the learned historian who relates the experiment, for an explanation of his meaning, if he can point out the passage to which his elaborate work refers."

Among other substances, Mr. Wilson remarks, that there are many diamonds, and some of different colours, which shine very well and appear lucid throughout; while others, and those very fine ones, give little or no light: which observation agrees with those of Mr. Boyle, Du Fay, Professor Beccari and others.

"I had a singular opportunity, says he, by the favour of Lord Pigot, of examining in the dark his exceeding fine diamond, it being the most valuable one in this kingdom from its water and size, and weighing two hundred grains. The great lustre and magnitude of it, though *unset*, were flattering circumstances that it would produce a considerable phosphoric light. But our expectations were greatly disappointed by making the experiment. For instead of perceiving a brilliant phosphoric appearance, we only were able to observe light enough from it to pronounce its presence, after it had been exposed to the sun. The degree of this light did not exceed that produced from the red and green feathers mentioned before.

\* Beccarius himself suspected that many other changes in the internal structure of bodies were made by the light of the sun, and he was satisfied that several substances which had the property of imbibing light, were much injured by them in that respect. He found that paper, after it had been made red hot and cooled again was an excellent phosphorus of this kind; but he was satisfied notwithstanding his first suspicions to the contrary, that it was greatly injured by being exposed to the light. Dr. Priestley's Hist. of Vision, Light, and Colours, p. 332.

"The same noble lord, who was extremely obliging and ready to promote the enquiry I had in hand, produced a large brilliant drop, which was also unset. This diamond gave no better light than the former.

"But a large yellow diamond, *set* in a ring, and which belonged to the same nobleman, produced a very good light, that lasted several minutes.

"Some diamonds of less value, which were also *set*, and some of different colours, were phosphori: but some shone better than others.

"Two rubies, a saphire, topaz, and aqua marine, which were very large and fine in their kind, gave no light.

"The opal gave a pretty good light, but a fine emerald only an indifferent one.

"The cat's eye made as indifferent an appearance: but a very large pearl in Lord Pigot's collection succeeded better: the light of which being nearly equal to that which paper gives without heat, and the duration of it was about twelve seconds.

"Besides these gems, I was favoured with several more of considerable value by Lord Seaforth: and particularly a yellow diamond that was *set* transparently, which gave a moderate light, though it rained heavily at the time of observing it. I mention the circumstance of transparency, because the yellow diamond belonging to Lord Pigot described above, had a *foil underneath it*."

Mr. Wilson proceeds to the description of a great number of well-conceived experiments, on the exhibition of colours, arising from the mixture of calcarious substances, severally, with solutions of copper, gold, silver, iron, tin, sulphur, vitriol, corrosive sublimate, &c.

Next follow experiments on acids without mixture; on alkaline salts; neutral salts; on metals, and a diversity of substances too numerous to particularise.

"During the making these experiments, says our Author, I took every opportunity in my power to learn whether the prismatic colours, in phosphoric substances, had been discovered by any of the learned who have written upon the subject of phosphori. Hitherto I have not been able to make out any more than that a red light has been observed in two or three different phosphori, and particularly in one by the celebrated Marggraaf, which is mentioned in a *memoir* of his printed in the Berlin acts for 1750, vol. vi. p. 156.

"La solution d'écaillés d'huître faite dans l'esprit de nitre, précipitée par l'esprit de vitriol, & calcinée avec les charbons, donnera une lumière rouge."

"When I first read the account of this experiment, it appeared somewhat singular to me, that the phosphoric preparation therein described gave only a red colour in the dark, notwithstanding it had been exposed to a charcoal fire: but, upon a little reflection, I have since suspected, that the heat M. Marggraaf employed was either too violent, or too long continued; for I have frequently observed, that the colours, which the shells exhibit, may be entirely destroyed

in both these cases; nay, I even suspect, that the purple colour is generally occasioned by a *less* heat than any of the other colours.

"Had I met with this curious experiment of M. Marggraaf's before I observed the prismatic colours at first, it is not improbable but that this undertaking of mine would have been shortened considerably, by falling upon a different train of experiments. However, since the method I have taken hath been productive of some material information, it may, upon the whole, perhaps, be as well as it is; for in these curious researches, where a series of experiments were my guide, many circumstances conspired to throw more light upon the subject than I might probably have found by proceeding upon a different plan.

"In consequence of my steadily pursuing those experiments, step by step with great application and industry, and observing every circumstance in each experiment with all the care and attention I was able, in hopes of tracing out some secret principle upon which the phosphoric power depended, *chance* threw into my way so uncommon an object, that I considered it as a treasure in experimental philosophy to exercise my moderate talents upon. No day passed, from that time to the completion of these observations, without making some new experiments, or enlarging my ideas; and, after having extended my researches so far as to be able, at all times, by the simplest means, to produce the prismatic colours so very intense and beautiful, without ever failing in my attempts; it now appears a matter of very great surprise, how I avoided stumbling upon the discovery immediately after I had observed the effects upon the shells that were calcined in the cracked crucibles mentioned before in an early part of this work. What a deal of fatigue and trouble would the putting of an oyster-shell into the fire have prevented! who would have thought that so simple an operation could have produced such extraordinary appearances? and that those appearances, simple as the operation is, should have escaped the observations of philosophers, and those particularly who have interested themselves in these matters for so many years past? But experience teaches us daily, that, during an over eagerness in our pursuits to attain some favourite point, we generally overlook others of a more extraordinary nature. Perseverance, in the end, however, sometimes makes great amends for those oversights, by disclosing gradually the object we are in search after; but it must be acknowledged, that chance is frequently more generous, by removing the veil at once, when we the least think of it. For my part, I have been greatly obliged to chance upon this and many other occasions; and, had it not been frequently taken notice of before, I should have enumerated some of the greatest discoveries that have been made by others entirely through accident.

"In this work we have shewn, by a great variety of experiments, how the prismatic colours may be exhibited in the dark as phosphori. Why may not chance hereafter, by some lucky combination of circumstances, again produce some discovery, in consequence of those extraordinary appearances, that may turn out to be of far greater importance? Attention and industry seldom fail of producing something worthy the notice of philosophers."



To this last reflection we readily subscribe; admitting that the world is greatly obliged by the industry of such philosophers, who give themselves so much trouble and bestow so large a portion of their time, to investigate the phenomena of nature. At the same time, however, we cannot help remarking how much more successful they are at experiment than at conjecture: for such we must call most of the theoretical conclusions they deduce from their practical observations: it would be ungrateful and invidious to particularize any such in the publications of so professed and ingenious an experimentalist, as the Author of the work before us.

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ART. IV. *Philosophical Transactions. Vol. LXV. For the Year 1775. Part I. Continued from page 115, and concluded.*

The next, and only, articles we shall farther particularly notice, are the Vth and VIth, containing the account of a curious musical instrument brought from the South Seas; with remarks on the same, and observations on the nose flute of Otaheite.

“*Art. V. Account of a Musical Instrument, which was brought by Captain Fourneaux from the Isle of Amsterdam, in the South Seas to London, in the year 1774, and given to the Royal Society. By Joshua Steele, Esq. in a Letter to Sir John Pringle, Bart. P.R.S.*”

TO SIR JOHN PRINGLE, BART. P.R.S.

Margaret-street, Cavendish-square,  
December 1, 1774.

SIR,

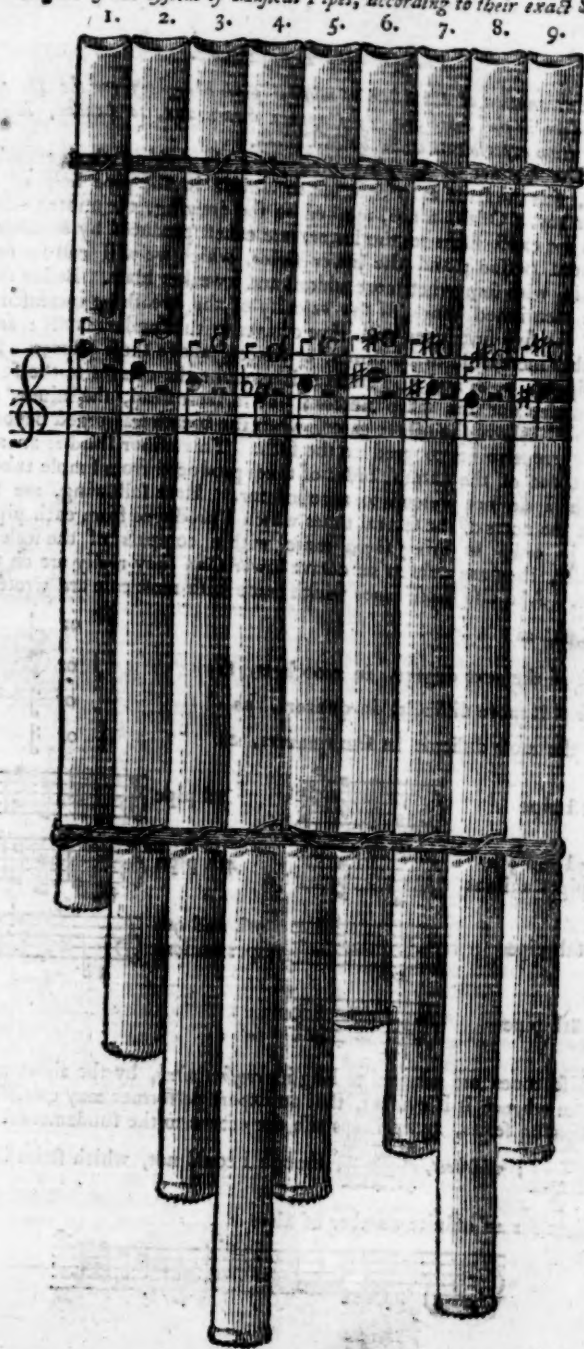
“Agreeable to your request, I have examined the curious system of pipes, brought by Captain Fourneaux from the South Seas. The result of my experiments are herewith inclosed. The instrument was so new to me, that I should be sorry its reputation should rest intirely on my report, as I think an expert blower of the German flute might make further discoveries; towards which, my observations, whether perfectly accurate or not, may in some measure serve as a guide. The accident of a flat third, coming in the stead of a sharp one, from the pipes 6. 7. 8. and 9. is so extraordinary, that I suspected, for some time, the lowest (or fundamental) tones of those pipes were a quarter tone (or *diefs*) lower than I have marked them; but, after repeated trials, and by the best judgement I could form by my ear, and by comparison with another instrument, I gave up that suspicion; and being confirmed in the opinion, that the most acute tones I could obtain from those four pipes, were *minor thirds* to the most grave, I have ventured to mark them so. The reason why there was room for my doubt above mentioned is, because the difference of hotter or colder, moister or dryer, has a sensible effect on the acuteness or gravity of the tones.

I am, Sir, with great regard, your most humble servant,

JOSHUA STEELE.”

*Figure*

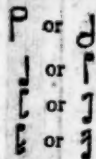
*Figure of the System of Musical Pipes, according to their exact Size.*



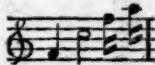
" *Explanation of the system of musical pipes brought from the Isle of Amsterdam in the South Sea, by Captain Fourneau, to London, anno 1774, from experiments made by Mr. Steele.*

" The manner of blowing these pipes, in making these experiments, was the same as people use to whistle in the pipe hole of a drawer key. Of the tones, marked on the drawing, the upper series, which are exact fifths to the lower, are easiest produced by an unexperienced person; and the lower series, which we will call fundamentals, with somewhat more address and a weaker blast. Beside the above mentioned tones, if the velocity of the breath be increased a little, the five first pipes will give octaves to the fundamentals; and if farther increased, sharp thirds, or tierces, above these octaves. In the pipes 6. 7. 8. and 9. I could neither make the octaves to the fundamentals, nor the sharp tierces; but in their stead, the minor, or flat-third, above the octave came, when the breath was urged beyond the degree requisite to produce the fifth. This minor third is an accident out of the natural order of tones produced from simple tubes, which I do not pretend to account for. Here following, are set down the notes of the several tones which I produced from each pipe; but, in order to bring them more within compass of the scale of five lies, they are written an octave lower than they really are on the pipes. And also those tones which come with most ease are wrote in minims, as

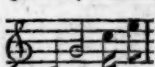
those in the next degree, in crotchets, as  
those still more difficult, in quavers, as  
and the most difficult in semiquavers, as



1st pipe



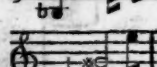
2d pipe

3d and 5th  
pipes unisons

4th pipe



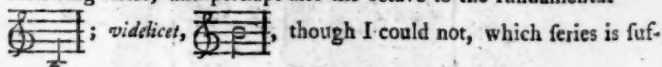
6th pipe

7th and 9th  
pipes unisons

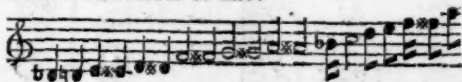
8th pipe



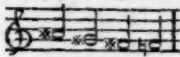
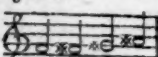
These tones are adapted to English *confort pitch*, by the above notes: From whence it is evident, that an expert performer may exhibit the following series, and perhaps also the octave to the fundamental



sufficient for an infinite number of airs:



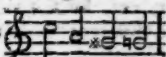
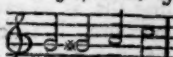
In this series the notes marked in minims, being those which are easiest to be sounded, furnish two systems which correspond with the definitions of the diatonic and chromatic *genera*, according to Euclid, who describes the diatonic in descending, κατὰ τόνον, καὶ τόνον, καὶ ἡμιτόνον; and in ascending, κατὰ ἡμιτόνον, καὶ τόνον καὶ τόνον.

as  descending, and  ascending.

Interval of  
a tone,  
and a tone,  
and  
a semitone.

Interval of  
a semitone,  
and a tone,  
and a tone.

And the chromatic thus, κατὰ τρισημιτόνον, καὶ ἡμιτόνον, καὶ ἡμιτόνον, in descending; and ascending, κατὰ ἡμιτόνον, καὶ ἡμιτόνον, καὶ τρισημιτόνον.

as  descending, and  ascending.

Interval of  
3 semitones,  
and 1 semitone.  
and 1 semitone.

Interval of  
1 semitone.  
and 1 semitone.  
and 3 semitones.

"But as the enharmonic *genus* requires intervals of the *diess*, or quarter tone, and as it did not appear by these experiments, that the pipes could exhibit any sounds by such intervals, I conclude they are not capable of performing according to the enharmonic division of the tetrachord.

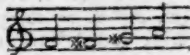
"VI. Remarks on a larger System of Reed Pipes from the Isle of Amsterdam, with some Observations on the Nose Flute of Otahite. By Josbua Steel, Esquire.

TO SIR JOHN PRINGLE, BART. P.R.S.

SIR,

Margaret-street, Feb. 21, 1775.

"The notice taken of my small endeavours, by your illustrious society, does me much more honour than I deserve; however, I receive it, as I ought, with respect and gratitude. I now inclose to you such farther remarks as I have been able to make, by repeated trials, on the last reed pipes you brought me from Mr. Banks; which, though much larger, and more in number, are of the same *genus* with the former. I have also examined the nose-flute of Otahite, which Mr. Banks favoured me with; and I find it gives only four sounds, with the first degree of breath, which are, in an ascending series, by a semitone, a tone, and a semitone. Thus noted in consort pitch,



Interval of  
a semitone,  
and a tone,  
and  
a semitone.

If urged with a stronger breath, it will give octaves above these; but it then becomes ill in tune: and I understood from Mr. Banks, the natives of Otaheite use no more than those first four sounds. Were I to give these notes denominations according to our system of music, they should be distinguished thus,



Notwithstanding the small extent of this series, yet, by the aid of varying the measure, it is capable of several different melodies, though the general cast of them will be melancholy. As for example,



These two specimens of melody, adapted to the nose-flute, are, harmonically, the same, though rhythmically different; the latter having a degree of vivacity more than the former, in proportion to its measure of time; two bars of the first, being equal, in length, to three of the second.

I am, Sir, with great regard, your very humble servant,

JOSHUA STEELE.

*Remarks on the larger System of Reed Pipes from the Isle of Amsterdam.*

"The specific difference between this and the smaller system, described before, will be understood from the following observations. It consists of ten pipes, joined together in the same manner as those of the smaller system. The first nine pipes exhibit to the eye the same figure as the system before, described in the drawing; and the tenth pipe (which is the additional) is a little longer than N<sup>o</sup> 4. For in this larger system, N<sup>o</sup> 8. is thirteen inches long; N<sup>o</sup> 4. thirteen and a half, nearly; and N<sup>o</sup> 10. is fourteen inches. The sounds which each pipe exhibits easily, are marked in minims, as follows, and are noted agreeable to concert pitch:

N<sup>o</sup> 1.





As the upper minims are sixths to those next under them, it follows, from the law of harmonic sounds, that the lower minims are fifths to the fundamental sounds of these pipes, which are written in quavers, to shew that they are very difficult to be produced. The upper minims of N° 1. 2. 3. 4. 5. and also of 10. are sharp thirds, or rather, major tenths, to the fundamental sound of each pipe. And the upper minims of N° 6. 7. 8. and 9. are nearly minor tenths to their fundamentals; which circumstance seems to agree with what I remarked in the smaller system, as an extraordinary property, touching the minor thirds. \* But I will not yet assert that this property is altogether natural, because I found some of these latter pipes were partly obstructed by accidental rubbish, which was drawn out with difficulty; so that I pretend not to decide, whether the cause of their being, not quite, in the same proportion of tune, as I found in the first system, arises from some casual injury, or from original intention, or original inaccuracy. † I have said, the upper minims of N° 6. 7. 8. and 9. are *nearly* minor tenths to their fundamentals; because, in fact, I found them something more than *minor*, and yet not *major*; wherefore I have used the mark (※), of a triple cross, to signify something more than (\*), the double cross; and the mark of (x), a single cross, to signify a *diefs*, or something less than (\*), the double cross; which last, in the modern practice of music, always means to say, *plus a semitone*, neither more or less. For though the nicety of the *diefs* is stealing insensibly into the fancy of singers, and of some other elegant musical performers, it is not as yet adopted, or used as such, in the notation of modern music. The interval between N° 1. and 2. in these pipes, is only of two semitones; whereas, that between the N° 1. and 2. of the former system, was of three semitones. The series N° 2. 3. 4. and 5. and the series N° 6. 7. 8. and 9. (both of which I have distinctly marked within bars) have similar intervals in both systems (making allowance, for what I have said above between \* and †.) Where I imagine these to have been the original extent of the whole modulating series, like the double tetrachord of the Greeks, and that the N° 1. and N° 10. are additional at pleasure; as, in the smaller system, the interval between N° 1. and 2. was a semitone greater than that between N° 1. and 2. in the larger system; and N° 10. in the smaller system (first examined) was totally omitted, though I have seen two others which had it. The sounds in this larger system are seven tones lower than those of the smaller, which corresponds with the difference of their dimensions; the pipe N° 4. in this system measuring nearly thirteen inches and a half in length, with diameter seemingly proportional; whereas the N° 4. in the smaller system measured only seven inches and a quarter. By increasing the velocity of the blast, I found these pipes gave

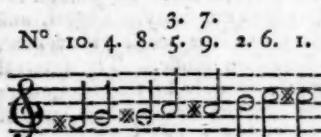
gave sounds still higher, which were *fourths* above the upper minims, or *octave and sixths* above the fundamentals; and with a little more force, *tritones*, or *sharp fourths*, above the upper minims, which were *octave and flat sevenths* above the fundamentals. But these two (the 4th and sharp 4th above the upper minims) should rather be considered as one *note of latitude*, which by more or less velocity, or force of breath, makes in N<sup>o</sup> 1. 2. 3. 4. 5. and 10. either a sharp 6th or a flat 7th, to each of the fundamentals; or in the N<sup>o</sup> 6. 7. 8. and 9. either a flat or sharp 6th.



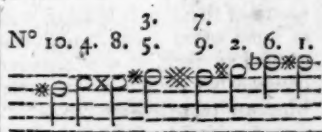
" This note of latitude is common to all tubes, trumpets, horns, &c.

The following notes mark the ascending series of the sounds of this larger system, omitting the fundamentals, and giving only those which are more easily obtained.

The numerical figures shew from which pipe the notes were produced.



Fifths above the supposed fundamentals, produced by a gentle blast.



Tierces, or tenths, above the supposed fundamentals, produced by a stronger blast.

The experiments on the dipping needle, made by Mr. Hutchins at the desire of the Royal Society, and contained in this volume of their Transactions, are curious and merit attention, though we cannot with any propriety find farther room for the present article.

**ART. V.** *Archæologia: or Miscellaneous Tracts relating to Antiquity. Published by the Society of Antiquaries of London. Continued from page 102, and concluded.*

Article XXV. Contains observations on the inscriptions upon three ancient marbles, said to have been brought from Smyrna, and now in the British Museum.

Of these marbles, their sculpture and inscriptions, are given elegant copper plates.

Art. XXVI. An account of an undescribed Roman station in Derbyshire.

Illustrated by a ground plan of Melandra Castle, and an inscription found on the spot.

Art. XXVII. An account of some ancient English historical paintings at Cowdry, in Suffex.

These paintings are of scenes exhibited in the histories of France and England, about the middle of the sixteenth century.

Art. XXVIII. An account of opening one of the largest barrows on Sandford Moor, Westmoreland.

Art. XXIX. Discoveries in a barrow in Derbyshire.

Discoveries of no great importance.

Art. XXX. Extract of a letter from the Rev. Mr. George Law to Mr. Paton of Edinburgh.

This article relates to the opening of the ancient burial places in the Links of Skail in Orkney. Of one of which is given an engraved view and section.

Art. XXXI. On the expiration of the Cornish language.

This article is a letter from the Hon. Daines Barrington, and is somewhat curious. The precise time, says Mr. Barrington, when any ancient language ceases to be spoken by the inhabitants of a country, seems to be interesting not only to the philologist, but to the antiquary: we shall, therefore, extract the oral testimony contained in this article respecting the decay of the Cornish.

“ My brother Captain Barrington brought a French East India ship into Mount's Bay, in the year 1746 (to the best of my recollection), who told me, that when he sailed from thence on a cruise toward the French coast, he took with him from that part of Cornwall a seaman who spoke the Cornish language, and who was understood by some French seamen of the coast of Bretagne, with whom he afterwards happened to have occasion to converse.

“ I myself made a very complete tour of Cornwall in 1768; and recollecting what I had thus heard from my brother, I mentioned to several persons of that county, that I did not think it impossible I might meet with some remains of the language, who however considered it as entirely lost.

“ I set out from Pensance however with the landlord of the principal inn for my guide, towards the Sennan, or most western point,  
and

and when I approached the village, I said, that there must probably be some remains of the language in those parts, if any where, as the village was in the road to no place whatsoever; and the only ale-house announced itself to be *the last in England*. My guide however told me, that I should be disappointed; but that if I would ride ten miles about in my return to Pensance, he would carry me to a village called Mousehole, on the western side of Mount's Bay, where there was an old woman called Dolly Pentraeth\*, who could speak Cornish very fluently. Whilst we were travelling together towards Mousehole, I inquired how he knew that this woman spoke Cornish, when he informed me, that he frequently went from Pensance to Mousehole to buy fish, which were sold by her; and that when he did not offer a price which was satisfactory, she grumbled to some other old women in an unknown tongue, which he concluded therefore to be the Cornish.

"When we reached Mousehole, I desired to be introduced as a person who had laid a wager that there was no one who could converse in Cornish: upon which Dolly Pentraeth spoke in an angry tone of voice for two or three minutes, and in a language which sounded very like Welsh.

"The hut in which she lived was in a very narrow lane, opposite to two rather better cottages, at the doors of which two other women stood, who were advanced in years, and who I observed were laughing at what Dolly Pentraeth said to me.

"Upon this I asked them whether she had not been abusing me; to which they answered, 'Very heartily, and because I had supposed she could not speak Cornish.' I then said, that they must be able to talk the language; to which they answered, that they could not speak it readily; but that they understood it, being only ten or twelve years younger than Dolly Pentraeth. I continued nine or ten days in Cornwall after this; but found that my friends, whom I had left to the eastward, continued as incredulous almost as they were before, about these last remains of the Cornish language, because (amongst other reasons) Dr. Borlase had supposed, in his *Natural History* of the county, that it had entirely ceased to be spoken†; it was also urged, that as he lived within four or five miles of the old woman at Mousehole, he must consequently have heard of so singular a thing as her continuing to use the vernacular tongue.

\* This name in Welsh signifies, *at the end of the road*.

† Dr. Borlase's words are the following; 'That we may attend it to the grave; this language is now altogether ceased, so as not to be spoken any where in conversation.' *Nat Hist. of Cornwall*, p. 316. If Dr. Borlase had even heard of this old woman, who lived within four miles of him, he would certainly have here made mention of her, as well as completed from her his *Cornish Vocabulary*. Nor was it probably the fact in 1753, (when Dr. Borlase published his *Natural History*) that the language had *altogether ceased*, so as not to be spoken *any where in conversation*, because it is not impossible that the seaman who was on board Captain Barrington's ship in 1746 might be then still alive, as well as several others. It must also be recollected, that ten years after Dr. Borlase's publication, two old women (neighbours to Dolly Pentraeth) understood what she said; as also that she frequently grumbled to them in Cornish, when a proper price was not offered for her fish.

"I had

"I had scarcely said or thought any thing more about this matter, till last summer having mentioned it to some Cornish people, I found that they could not credit that any person had existed within these five years who could speak their native language; and therefore though I imagined there was but a small chance of Dolly Pentraeth's continuing to live, yet I wrote to the President, then in Devonshire, to desire that he would make some inquiry with regard to her; and he was so obliging as to procure me information from a gentleman whose house is within three miles of Mousehole; a considerable part of whose letter I shall subjoin.

'Dolly Pentraeth is short of stature, and bends very much with old age, being in her eighty-seventh year, so lusty however as to walk hither (viz. to Castle Horneck) above three miles, in bad weather, in the morning and back again. She is somewhat deaf, but her intellects seemingly not impaired; has a memory so good, that she remembers perfectly well, that about four or five years ago at Mousehole (where she lives) she was sent for to a gentleman, who, being a stranger, had a curiosity to hear the Cornish language, which she was famed for retaining and speaking fluently; and that the inn-keeper, where the gentleman came from, attended him.'

[This gentleman was myself; however, I did not presume to send for her, but waited upon her.]

'She does indeed at this time talk Cornish as readily as others do English, being bred up from a child to know no other language; nor could she (if we may believe her) talk a word of English before she was past twenty years of age; that, her father being a fisherman, she was sent with fish to Penfance at twelve years old, and sold them in the Cornish language, which the inhabitants in general (even the gentry) did then well understand. She is positive, however, that there is neither in Mousehole, or in any other part of the county, any person who knows any thing of it, or at least can converse in it. She is poor, and maintained partly by the parish, and partly by fortune-telling, and gabbling of Cornish.'

Art. XXXII. On the descent of titles of honour, particularly baronies through the female line.

Art. XXXIII. A description of the Carn Braich y Dinas, on the summit of Pen-maen-mawr in Carnarvonshire, by Governor Pownall.

Illustrated by a copper plate.

Art. XXXIV. A letter from Mr. Pegge to Dr. Percy, on the minstrels among the ancient Saxons.

An ingenuous and candid confession of Mr. Pegge's mistake in his observations on what Dr. Percy had written on the subject.

Art. XXXV. Remarks on the abbey church of Bury St. Edmunds, in Suffolk.

Illustrated by two plates; the one a ground plan of the abbey, shewing the additions that might be made to Sir James Burrough's plan; the other a view of the ruins of the west front, as they now appear, with the three houses built in the arches of the



the three great doors and other additional buildings; exhibiting a grotesque and whimsical appearance.

Of the eight following articles, our readers will be satisfied with the simple titles, after observing that most of them are accompanied with plates, that not only serve to illustrate each subject, but afford an embellishment to the work, that doth honour both to the taste and liberality of this very respectable and ingenious Society\*.

Art. XXXVI. Remarks on the first noble, coined 18 Edward III. A D. 1344, wherein a new and more rational interpretation is given of the legend on the reverse. By the Rev. Mr. Pegge.

Art. XXXVII. Observations on the Corbridge altars. By the Hon. Daines Barrington. In a letter to the President.

Art. XXXVIII. Observations on the Corbridge altar, described in the second volume p. 92. In a letter to the Hon. Daines Barrington, Vice-president, from Thomas Marrell, D.D. Secretary.

Art. XXXIX. An account of some ancient Roman inscriptions, lately discovered in the Provinces of Istria and Dalmatia, with remarks. In a letter to the Rev. Dr. Mills, Dean of Exeter, and President to the Society of Antiquaries, from John Strange, Esq.

Art. XL. Further observations on Pen-maen-mawr. By Governor Pownall. In a Letter to Mr. Gough.

Art. XLI. An account of some Irish antiquities. By Governor Pownall.

Art. XLII. Observations on two jewels in the possession of Sir Charles Mordaunt, Bart. By the Rev. Mr. Pegge.

Art. XLIII. An account of the body of King Edward the First, as it appeared on opening his tomb in the year 1774. By Sir Joseph Ayloffe, Bart. V.P.S.A. and S.A.S.

Art. XLIV. A letter from Sir William Blackstone, Knt. to the Hon. Daines Barrington, describing an antique seal; with some observations on its original, and the two successive controversies which the dispute of it afterwards occasioned.

The seal here described, of which is also given a neatly engraved plate, was found some years ago in pulling down an old house in Oxford; it is of copper with a brass handle; and appears to have been engraved under some of the princes of the house of Tudor. Of the controversies attending its dispute, Sir William gives the following account.

"This species of seals has been rarely, if ever, noticed by any of our legal antiquaries: and the seals themselves, from their scarceness, as well as the controversies they afterwards occasioned, may be re-

\* The plates contained in this volume, executed in a masterly manner mostly by Basire, are in number twenty.

garded as no vulgar curiosity. Their scarceness has arisen from the very short period of time during which they continued in use, and zeal with which it may be supposed the generality of them were destroyed, on the return of papal authority, under the reign of Queen Mary. For by the statute 1 Mar. stat. 2. chap. ii. this act of King Edward VI. (was among others) expressly repealed: and that statute of Queen Mary was no farther abrogated by the subsequent statute 1 Eliz. chap. ii. than related to the book of Common Prayer; and therefore in every other respect continued in force during the rest of Elizabeth's reign.

"But among other statutes of King Edward, repealed by this statute of Queen Mary, there were two in particular\*, which had declared the marriage of priests to be lawful. And these Queen Elizabeth (who disapproved of marriages in her bishops) would never permit to be revived during the whole of her reign. However, at the accession of her successor, those statutes of Edward VI. were (at the special instance of the bishops and clergy) revived and made perpetual by statute 1 Jac. I. chap. xxv; the children of all ecclesiasticks were at the same time declared to be legitimate and inheritable; and it was also, by a fatal oversight, enacted, 'that the statute of 1 Mary should stand repealed and void.'

"The enemies to our ecclesiastical establishment, who were always quicksighted in discerning its flaws and imperfections, soon availed themselves of so hasty and unadvised a step, as the total repeal of that act, instead of such parts of it only as related to the celibacy of the clergy. They alledged, with great appearance of reason, that by so absolute and unlimited a repeal, the statute of 1 Edward VI. chap. ii. was again revived; and therefore that all the bishops who had been made by *Congé d'elire* since the 19th of March 1603 (the first day of that session of parliament) were not lawful bishops; and that the seals, the stiles, and the process of all ecclesiastical courts, being continued with the arms and in the name of the respective ordinaries, and not of the king, had from that period been contrary to law. This matter was first moved and strongly urged at a grand conference between the lords and commons, touching ecclesiastical causes, on Thursday the first of May 1606; and seems to have made a wonderful impression, at the time, upon all orders and ranks of men."

Sir William gives an account of the disputes, that happened at various periods afterwards on the subject; particularly when it was revived by Prynne and his associates, who were furious in their attack upon the prelacy; but we beg leave to refer such of our readers, as are curious to know more of the matter to the work at large.

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ART. VI. *Walking Amusements for chearful Christians. To which are added, various Pieces in Prose and Verse: With a Map of the Roads to Happiness and Misery.* 8vo. 2s. Buckland.

We are sorry to find, in an age of such extensive reading as the present, that there are writers of so little refinement in literature,

\* Stat. 2 and 3 Edw. VI. ch. xxi. 5 and 6 Edw. VI. ch. xii.

nature, as to give into the low and vulgar stile of our ancient fanatics, in treating the highest and most interesting of all subjects. This Author indeed tells us, he has attempted to point out a new mode of serious amusement for well-disposed Christians. The mode, however, is at least as old as the puritanic jargon of the last century, and is the more exceptionable in this age, as a better taste for stile is so generally diffused, that the impropriety of language, so ill adapted to the subject, is striking to almost every reader; while to persons of a light and frivolous turn, it serves only to place serious and sacred objects in a light of contempt and ridicule. Let our readers judge.

“As you pass by a baker’s shop, let your thoughts be directed to Jesus Christ, who is the bread of life;—is bread baked in the oven? He was bruised for our sins, ‘in the wine-press of his father’s wrath; is bread the staff of the natural life? so is Christ, or faith in him, the support and comfort of the christian life; is bread sold? so was Christ by the traitor Judas, for thirty pieces of silver; is bread the food of children as well as grown men? so is Christ of the youngest as well as oldest believer in his church; is bread obtained by money? so is salvation through faith in him, the only current coin of true grace.—

“—When you pass by a banker’s, it may remind you of the believer’s heavenly and never failing banker, the Son of God, in whom are hid all treasures of wisdom and knowledge.—The bank is the covenant of grace; the foundation of the bank is the purposes of God; the security of the bank is the oaths and promises of God, ratified by the blood of Jesus Christ; the privileges of drawing belongs to every true believer, and the more we draw the richer we are; the bank notes are the testimonies of the Spirit: the current cash is joy, comfort and consolation: faith deals in bank notes\*, but experience in ready money.”

It is in this manner the christian ambulator is directed to spiritualize every local and occasional occurrence, by way of leading his thoughts from temporal to eternal things: his meditations being thus particularly assisted in passing by a draper’s, a coach-maker’s, a glazier’s, a fruiterer’s, a hot-presser’s, a pawnbroker’s, a tallow-chandler’s, a toy-shop, &c. The meditation on that of a bookseller is as follows:

“When you pass by a bookseller’s shop, let it teach you to look within yourself, and see whether your mind, which is a book God has committed to your care, is clear and unsullied, the subjects it treats on spiritual and divine, the impression legible and fair, and its contents worthy the perusal of its glorious Author; should the blots or stains of evil thoughts in any part of it appear, immediately erase them with the knife of self-examination, and prevent them from

\* This thought our author probably borrowed from the late Mr. Whitfield, who in his pulpit-rhapsodies used frequently to call the New Testament God-Almighty’s note of hand; and the promises of pardon to the repentant sinner, drafts at sight on the Redemption Bank.

sinking with the pounce of repentance: let it be elegantly bound with the grace of God, and lettered on the back with, Holiness to the Lord; to preserve it from the dust and defilement of the world, govern it with daily watchfulness and circumspection. From the number of books in the shop, you may be led to reflect on the numerous stars which adorn the firmament, that heavenly volume in folio."

In the same fanatical spirit he carries on this ludicrous allegory so far as to tell us, the Deity hath been pleased to publish three volumes of his glorious works in folio, viz: the heavens, the earth, and man. — We are aware, that there are some expressions in the Evangelists, which seem to countenance this mode of moralizing. Follow me, it was said to the fishermen, and I will make you fishers of men. There is, however, a wide difference between natural simplicity and affected meanness; and, though it be true, that Christians cannot too often revolve in their minds, and contemplate the great work which God hath done for their souls, in the redemption of mankind; they cannot too seriously reflect on the awful reverence, with which the very name of their Redeemer should be mentioned; that to be frequent, it is not necessary to be familiar; but that in religious converse, as well as in every thing else, *familiarity breeds contempt*.

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ART. VII. *Elements of Anatomy and Animal Oeconomy. From the French of M. Person. Corrected and considerably augmented: with Notes. By Samuel Foart Simmons, 8vo. 5s. Wilkie.*

The tract entitled *Elemens d'Anatomie raisonnée*, from which Mr. Simmons professedly borrowed the plan of the present work, was originally published at Paris, by its author Mr. Person, in the year 1748, and republished by M. Bruny, with an appendix on Generation, in the same city, in 1763. It appears that M. Person's original design, was to render it useful to persons studying natural philosophy in general, without any particular view to the practice of physic or surgery.

"It will be easy to conceive, says Mr. Simmons, that a work professedly written on this principle, was not perfectly calculated for the use of the student; and every person who is at all conversant with these matters, cannot but be sensible that within the last twenty years, our ideas on the subject of anatomy have undergone very considerable changes. It is now more than twenty years since M. Person's work first made its appearance; and a still greater space of time has elapsed, since any well received compendium of anatomy has been published in this country; so that an attempt to give a clear and concise account of the present state of anatomical knowledge, will perhaps not be deemed improper or unnecessary."

After mentioning a few particulars in which our Translator hath deviated from the author's plan, he proceeds to the following general remarks on his performance.

VOL. II.

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"Every thing that is founded altogether on hypothesis, should be put with caution into the hands of the student. It may perhaps not be improper to give him a cursory view of the principal opinions that have been formed on any curious, and interesting subject, connected with the object of his studies; but to lead him deeply into them would only be to add to his embarrassment; and probably to direct his ideas to improper pursuits.—These are my ideas on this matter; and it is in consequence of this mode of thinking, that the two last chapters will here be found to be very different from the two last chapters of the original work.

"The principles of vision were pretty fully described by M. Perfon, but I have only introduced a few general observations on this subject; because the phenomena of optics of themselves constitute a great branch of natural philosophy.—The nature and properties of light should be studied, to understand them perfectly; and we have many ingenious publications on this subject, to which I beg leave to refer the reader.

"These are the observations, which in justice to M. Perfon as well as to myself, I judged it necessary to premise. As no man can pretend to infallibility, it is probable, that in attempting to correct him and others, I myself have sometimes erred; and it is very likely, that while I am now writing, experiments may be making, and opinions forming, which may tend to remove some of my doubts, or to prove some of my assertions to be erroneous.—But as I profess to be open to conviction, I shall not be displeased to see my errors pointed out.

"I brought with me to this work, a natural disposition to the study of anatomy, and some few materials from my own observation—in the course of it I have constantly had in my eye, the best and most approved writings on anatomical subjects; and have collected from them every information that seemed likely to add to the utility of the work; giving the name of the author, either in the body of the work, or in a note.

"My great aim has been to be useful to students in anatomy; but how well I have succeeded in my undertaking, I will not pretend to determine. It is a decision which it would ill become me to make; and I submit it with deference to the candour and impartiality of the public."

After so modest and explicit an account of the author's views in the adoption of this work, we have only to add, that the execution of it perfectly agrees with its design; it being, on the whole, as plain, concise, and copious a compendium of anatomy, as ever appeared in our language.

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ART. VIII. *Remarks on the Principal Acts of the Thirteenth Parliament of Great Britain. By the Author of Letters concerning the present State of Poland. Vol. I. Containing Remarks on the Acts relating to the Colonies, with a Plan of Reconciliation.* 8vo. 5s. Payne\*.

\* Announced in our Review for June.



As the present volume contains only a part of the remarks, with which the Author intends to favour the public, so a considerable part of it is taken up with preparatory observations, to such as he chose to make the subject of his present publication, the acts respecting the Colonies.

The *first* subject of our Remarker's enquiry, is "the power with which the constitution invests the crown over countries conquered and acquired;" in discussing which point, he labours to prove, "that the constitution has vested in the king, the power of granting such forms of government to the founders of new settlements, as he judges to be best for the purposes of the settlements, in the same manner as it invests him with the power of granting such terms of capitulation, such articles of peace to a conquered country, as he judges best for the security of the conquest." On this head, his reasoning is pertinent, sound and satisfactory.

In section the second, he enquires, "Whether the operations of the whole body of the legislature, can be restrained by any act of the crown?" In answering this question, however, the argument gives propriety to a converse of the proposition, and seems more directly calculated to determine, whether the acts of the crown can be restrained by the operations of the legislature; the main inference being, "that the nation and parliament are irrevocably bound by the original grants or charters of the crown, as well as by the capitulations, treaties and other national compacts, and that the powers and exemptions which they contain, are what parliament cannot annul.

The subject of the third section is, "Whether there be any other principle in the British constitution, to restrain the operations of the whole body of the legislature on the particular point of taxation." Our Remarker here runs retrograde to Locke and others, who have written on government, and have distinguished between the power of legislation and that of taxation; combating all the notions of natural right, which have been so strenuously insisted on by various writers, on the nature and origin of property. According to him the property of every man in civil society depends on the will of the legislature; so that taxes and imposts are only partial repeals of the laws, allowing individuals such property; which is thence diminished in proportion to the amount of the tax. This point is certainly one of those, on which much may be said on both sides.

In the *second* part of the volume, the author gives us an abstract of the several charters, with observations on the privileges therein granted to the several Colonies of North America.

In part the *third*, after premising some reflections on the advantages of the periodical renewal of the legislative body, he proceeds to the professed subject of his title; in the prosecution

tion of which, he throws out a number of very sensible and judicious observations. On the part of the act, for regulating the government of Massachusetts Bay, which relates to the mode of appointing grand juries; to remedy the defects of which, the business of great part of the act respected, he makes the following remarks:

"Particular directions," continues he, "are given about making out the lists of persons *qualified* to serve on juries; but as to the qualification itself, the act is totally silent. About the time of issuing the summons for jurors; about the manner of supplying the want of jurors, where a sufficient number do not appear, or having appeared, are reduced to an insufficient number, by challenges, or otherwise; about the mode of ascertaining the number, and of drawing the names of jurors, the act is full and particular: and appears to be liable to no objection.—

"Not so with respect to the *officer* who is to summon the jurors. They are to be summoned by the *sheriffs*.—Names are powerful things. Nine-tenths of the world are governed by them. Had the act provided for the sufficiency and independance of the officer, who is to summon juries, it would have been a matter of prudence, and allowable policy, to call him a *sheriff*; but was it allowable to give this name to a needy dependent, liable to be dismissed at any time, for no assignable reason, by the servant of the crown, and a council which itself is only an instrument of the crown? A sheriff in England must have lands in the county where he serves. For ought that appears by this act, a governor may name his own footman to be sheriff. A sheriff in England is appointed for a year; for ought that appears by this act, one man may be sheriff for life. A sheriff in England is to take an oath of office; no oath, no engagement whatever, is prescribed by this act. A sheriff in England is punishable by fine, or otherwise, if proof be given of negligence or partiality, in the return of juries; no fine, no punishment whatever, is denounced by this act against the negligence, or partiality of a sheriff. Yet it is remarkable, that the same act imposes a fine on the constable, if he give in false lists of persons qualified to serve as jurors: he is also punishable if he *neglects* to give in true lists.—But suppose the sheriff to *falsify* these lists: suppose him to impanel, or return persons to serve on juries, who are not named in these lists, to what punishment is he liable?—To be displaced by the governor and council. He would meet this punishment, no doubt of it, if such falsification, or untrue return, be disadvantageous to government, or hurtful to the governor or his friends.

"This act then, so far as it relates to the nomination, and functions of the sheriffs, seems to be at once unjust and impolitic:—unjust, because it does not secure the rights of the people; impolitic, because it defeats one at least of its own ends.

"For the ends which the legislature had, or ought to have had, in view, were first to secure to the colonists, and to convince them, that it was intended to secure to them, an impartial administration of justice, by providing effectually for the return of a sufficient and  
indifferent

indifferent jury.—And in the next place to convince them, that the legislature, in the changes effected in their constitution, meant only to bring it nearer to what themselves boast to be its original model, the constitution of the mother country.—Now will the people ever believe, that a jury summoned by such an officer as this, who gives no pledge, no security whatever to the public for his good conduct, who may be, for ought that appears, without a foot of land in the province, who takes no oath, enters into no recognizance for the impartial discharge of his duty, and who holds his place at the will of the governor, will be a sufficient and indifferent jury? Will not any jury he can summon in any cause, where the rights of the crown, or the interests of its officers, are concerned, be at least suspected? Will they hereafter trust to your professions of wishing to communicate to the colonies, the blessings of the British constitution? Will they not resent as a mockery, this affixing the name of an officer respectable in England, to a creature so totally dissimilar in America? There is no more resemblance between an English sheriff, and the sheriff appointed by this act, than between a *consul* commanding the troops of the most powerful state in the world, and a *consul* settling disputes about figs and raisins, at Smyrna.”

On the establishment of Popery in Canada by the Quebec Act, our Remarker is very spirited and explicit. “Let us speak out, says he; let us boldly acknowledge the truth:—the act has established the religion of Rome at Quebec. Why torture ourselves to explain away a truth that is so clear? Or why hesitate to acknowledge a fact that needs no apology? If there be any force in treaties; if any faith be due to them; if they can convey a right; the Canadians had a right to this establishment.” Here are no less than three *ifs*; and, and as the clown says in the play, there is great virtue in your *if*. We shall, therefore decline contesting the point here. And yet without the virtue of our Author’s *ifs*, we should be apt to condemn the framers of the bill, for having given unnecessary encouragement to a religion, confessedly unfavourable to the political constitution of the British empire.

Of our Author’s plan of reconciliation the following is the substance. When

“Great Britain raises any given sum by a land tax, the Colonies should raise each a proportionate sum; the mode of levying this tax to be left entirely to the provincial legislatures; the appropriation of it to be left to parliament. By this mode, says he, the same relation would have been created between the House of Commons and the Colonies, as between the House of Commons and the inhabitants of Great-Britain. The House of Commons could not tax them any more than they can tax us without at the same time taxing themselves.”

Whether this proposal would effect a reconciliation, if adopted, is doubtful; as it is also, whether it will be adopted, or whether it be not, now unhappily too late to make any proposal of reconciliation at all.

ART. IX. *An Account of the Proceedings of the British and other Inhabitants of Quebec, in North America, in order to obtain a House of Assembly in that Province.* 8vo. 3s. White\*.

To the account of the proceedings mentioned in the title of this work, which will not admit of abridgement, the Author hath added many pertinent and judicious remarks on the late act of parliament; about which so much discontent hath arisen, both at home and in America. This writer is of a very different opinion with the Author of the preceding article, in respect to the claim of the Canadians to the establishment of the Romish religion, by virtue of their capitulation.

"Surely, says he, the Canadians, who are a conquered people, and were so lately in arms against the crown, ought to have been satisfied with the full enjoyment of their property of every kind, moveable and immoveable, (which was granted them by the capitulation,) together with so much of the French laws and customs as is necessary thereto, (which will be found upon examination to be the laws of the tenure, alienation and settlement, dower and inheritance, of landed property, and, I believe, nothing more;) and the full enjoyment of the religious worship prescribed by the church of Rome, (hostile as it is to the British name and nation,) by a complete legal toleration, but without an establishment, or compulsive provision for the maintenance of the Romish clergy; and with the privilege of serving on juries in all cases both criminal and civil, and of exercising the professions of notaries, (or licensed scriveners) attornies, and advocates; and with a participation, (in common with their new fellow-subjects, the British settlers in the province,) of those valuable parts of the law of England which protect in so eminent a manner the liberty and property of all the subjects of the crown. And, to do them justice, I am persuaded, that the bulk of them have been satisfied with these advantages, which they have enjoyed ever since the peace, though a small number of persons, who have but little connection with, or influence over the body of their countrymen, have, through a desire of obtaining places of trust and profit, solicited his Majesty for more."

This writer in particular observes, that the French petition and memorial did not contain a request, that the legal right of the Romish clergy to their tithes should be revised. The revival of which government was not bound to by the terms of capitulation, as hath been pretended. The 27th article of the capitulation of Montreal, he observes, is explicit on this head.

"The free exercise of the Catholic, Apostolic, and Roman religion, shall subsist entire; in such manner that all the states and people of the towns and countries, places, and distant posts, shall continue to assemble in the churches, and to frequent the sacraments as heretofore, without being molested in any manner directly or indirectly.

\* Announced in our Review for June, and said to be the work of Francis Maseres, Esq; late attorney-general of Quebec, and now curator baron of the Court of Exchequer.

"These people shall be obliged, by the English government, to pay to the priests the tythes and all the taxes they were used to pay under the government of his most Christian Majesty.

"To these demands of the French general in behalf of the Canadians, Sir Jeffery Amherst, the English general, returned the following answer.

*"Granted, as to the free exercise of their religion. The obligation of paying the tythes to the priests will depend on the King's pleasure."*

The obligation, to the payment of tithes, is here expressly suspended till the King's pleasure should be known; at whose will it might be either revived or totally abolished.

Again, the 4th article of the definitive treaty of peace is as follows:

"His Britannic majesty, on his side, agrees to grant the liberty of the Catholic religion to the inhabitants of Canada. He will consequently give the most effectual orders that his new Roman Catholic subjects may profess the worship of their religion according to the rites of the Romish church, as far as the laws of Great-Britain permit."

In this clause, admitting the Canadians to the free exercise of their religion, no mention at all is made of tythes. It only permits them to profess the worship of the Romish religion, *as far as the laws of Great Britain permit.*

Now these laws are so far from justifying the Romish clergy in their exaction of tythes, that they in fact exclude all ecclesiastical persons from their benefices, till they have taken the oath of supremacy; which none of the Romish clergy of the province of Quebec have taken. And thus, says our Author,

"The necessity of abjuring the foreign jurisdiction of the bishop of Rome, in order to an admission to offices of trust and power, which has hitherto been considered as a fundamental article, and, as it were, a principal land-mark, in the constitution of the English government, ever since the reformation, has been taken away throughout this extensive part of the dominions of the crown by the late act of parliament; without any obligation of honour or public faith, arising from the capitulation or treaty of peace above mentioned, (as has been fully shewn) to make such a measure necessary. As to the reasons of policy and expedience that may be alledged in favour of it, I leave them to be considered by those who are acquainted with them, having never myself been able to perceive that there were any, nor observed that any have been alledged by the numerous writers in defence of the late act, who have all of them endeavoured to justify it only upon the ground of the obligation on the national faith and honour, arising from the capitulation and treaty of peace, which has been shewn to be insufficient for that purpose."

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ART. X. *The Probability of reaching the North Pole discussed.*  
4to. 2s. 6d. Heydinger.

The substance of this publication, it appears, was laid before the Royal Society; which, from motives we do not pretend to



account for, did not think it prudent to publish the papers, containing it, in the philosophical transactions, notwithstanding they were read in course at two meetings of that body. The little success of Capt. Phipps's voyage had possibly induced the society, as they have rashly done in some other cases, to conclude the thing impossible, because not immediately practicable. Without intending any reflection on this respectable society at large, it is indeed the too common language of many of its members, to declare every thing beyond the reach of human investigation and experiment, which has hitherto escaped their own profound penetration. The strange inconsistency of such declarations is yet ludicrously obvious, in such an age of discovery as the present. It is not for us to presume to judge how far the omission of this particular article, in the publications of the society, be improper or imprudent; but we cannot help observing in general, that in the present imperfect state of human knowledge, it would become even a much more scientific body of men, (if such could be found) to be more diffident of their actual proficiency, and more open to the means of farther improvement, than seems to be the case with the philosophers in Crane-court at present. Our modern philosophers, in common, indeed, seem to differ in this particular greatly from the ancient. To learn to doubt, was the great task among the philosophers of old; in so much, that some of them professed to doubt every thing. How widely different from the practice of our present philosophers, who profess to know every thing, and of course are ashamed to doubt any thing. Hence that insurmountable reluctance to leave in doubt a navigation over the poles.

Our Author hath, nevertheless, produced in his first paper a number of evidences, that prove at least a great probability; although they do not amount to positive proof.

In a second paper, our Author proceeds to sum up the above-mentioned evidence, and to confirm it by physical reasoning. He conceives that the great quantity of ice, which prevents our navigation northward, is to be met with only occasionally, and that in some seasons the sea is clear and navigable even to the pole. It must be admitted, also, that the sudden appearance and disappearance of such immense bodies of congelation, as are mentioned even in Capt. Phipps's voyage, give great plausibility to such an opinion. This argument, indeed, is of much more weight with us, than the old speculative notion of geographers, which our Author adduces in support of it; "that there should be nearly the same quantity of land and sea in both hemispheres, in order to preserve the equilibrium of the globe;" the maintaining such equilibrium, requiring, in our opinion, no such equality of distribution of land and water on the surface. On the reasonable supposition of an open sea at the North Pole,

Mr. Barrington reasonably apprehends that it cannot be always frozen. To support the conjecture, he examines into the variation of heat between the equator and the tropics, and supposes the heat of climate may differ as little between the arctic circle and the pole. An open sea, he observes likewise, is necessary for the respiration and sustenance of the numerous aquatic inhabitants of the polar region.

"If the sea, says Mr. B. is constantly congealed from  $80\frac{1}{2}$  N. L. to the pole, when did it begin to freeze? It is well known that a large quantity of sea water is not easily forced to assume the form of ice? Can it be contended, that ten degrees of the globe round each Pole were filled with an incruusted sea at the original creation? And if this is not insisted upon, can it be supposed, that when the surface of the polar ocean first ceased to be liquid, it could have resisted the effects of winds, currents, and tides? I beg leave also to rely much upon the necessity of the ice's yielding to the constant reciprocation of the latter; because no sea was ever known to be frozen but the Black Sea, and some small parts of the Baltic, neither of which have any tides, at the same time that the waters of both are known to contain much less salt than those of other seas, from the great influx of many fresh water rivers. For this last reason it may likewise be presumed that the circumpolar seas are very salt, because there is probably no such influx beyond N. lat. 80, Spitzbergen itself having no rivers."

Mr. Barrington, gives other instances of navigations farther north than  $80\frac{1}{2}$ . concluding with the proposition of several queries and replies relative to the subject.—To these papers is annexed another by an anonymous hand; entitled, "Thoughts on the Probability, Expediency and Utility of discovering a Passage by the North Pole," the Author of which, after exclaiming against the great injustice of rejecting opinions, on account of their appearing, at first sight, paradoxical or inconsistent with notions commonly received, proceeds to expatiate on the national utility of the discovery. On this head he observes, that it is an object of the greatest importance to the public welfare, and its execution should be no longer delayed.

"There is, says he, unquestionably no country in Europe so well situated for such an enterprize as this. The transit from Shetland to the northern parts of Asia would, by this way, be a voyage only of a few weeks. The inhabitants of these islands and of the Orkneys are, and have been for many years, employed in the Greenland fisheries, and the natives of these isles are the persons mostly sent to the establishments in Hudson's Bay. By these means they are inured to cold, to ice, and hard living, and are consequently the fittest for being employed in such expeditions. When this shall be once executed with success, it will necessarily bring us acquainted with new northern countries, where ordinary cloaths and other coarse woollen goods will probably be acceptable, new channels of commerce will thereby be opened, our navigation extended, the number of our seamen augmented

mented, without exhausting our strength in settling colonies, exposing the lives of our sailors in tedious and dangerous voyages through unwholesome climates, or having any other trade in prospect than that of exchanging our native commodities and manufactures for those of other countries. This, if it could be brought about, would, in the first instance, convert a number of bleak and barren islands into cultivation, connect them and their inhabitants intimately with Britain, give bread to many thousands, and, by providing suitable rewards for many different species of industry, encourage population, and put an easy and effectual period to the mischiefs and scandal of emigrations. The benefits derived from these discoveries, and the commerce arising from them, will necessarily extend to all parts of our dominions. For however fit the poor people of those islands may be for such enterprises, or however commodious the ports in their countries may be found for equipping and receiving vessels employed in these voyages, yet the commodities, manufactures, &c. must be furnished from all parts of the British empire, and of course be of universal advantage. These, as they are true, will, it is hoped, appear just and cogent reasons for wishing, that a project which has dwelt in the mouths and memories of some, and in the judgment and approbation of a few, from the time of *Henry the Eighth*, should be revived, and at length, for the benefit of his subjects, carried into effect, under the auspices of *George the Third*."

On the whole, we cannot help subscribing to the probability contended for in this work; although we are by no means so sanguine about the practicability of it, as are Mr. Barrington and his anonymous friend. The navigation projected, though practicable, will certainly be attended with much peril and uncertainty, at least for some time after the discovery; but so many and so wonderful are the improvements of human ingenuity and industry, and so many the changes that are produced in the face of nature by Time, that it would be the highest presumption in any man or body of men to take upon them to say, the discovery of a passage, by the North Pole, to the East Indies, is either impracticable or will be unprofitable.

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ART. XI. *An Historical Account of all the Voyages round the World, performed by English Navigators. Continued from Vol. I. page 406, and concluded.*

Our correspondent, who censures us for having already taken too much notice of this stale publication, as he calls it, is desired to recollect that, although it be some time since the first numbers of it made its appearance, the whole has not been long finished; and that, if the practice of his favourite critics may be any justification, the work was first taken notice of in the *Monthly Review* of the same month [June]. It is for a better reason, however, we are disposed to take more particular notice

of



*London, America. P. 369.*





of this performance than of most compilations of the like nature; and that it is our wish, to do the Compiler the justice, due to his good sense and fidelity, in making so satisfactory an abstract of so many voyages in such a small compass; and that without any wanton invasion on the literary property of original writers. So tenacious, nevertheless, were the monopolizing proprietors of, what are called, Hawkesworth's Voyages, that they obtained an injunction in Chancery to stop the publication of this work, though not above a sixth part of it, even relates to the particular circumstances of those voyages, and even the best part of that is abstracted from the Narrative of Parkinson\*. So little ground, indeed, either in law or equity had the above-mentioned sticklers for literary property, for complaint against the present Compiler, that the injunction was not only dissolved on the first application to Chancery; but on a full hearing afterwards, the publication declared by the highest authority, not only legal but literate and laudable. It is a sense of the justice and propriety of that determination, which has determined us to confirm it, on the appeal that officially lies at our court of literary criticism. As a farther specimen of the work, therefore, we shall quote part of the Narrative of Capt. Cook's Voyage to Otaheite; in which he describes the very singular manner of the natives in depositing the bodies of the dead. Illustrative of this quotation, also, we have annexed an Engraving, as a farther specimen of the copper-plate embellishments, accompanying the Narrative.

"Mr. Banks and his company took this opportunity of walking out to a point, upon which they had observed, at a distance, some trees, called Etoa, which usually grow on the burial places of these people. They call these burying-grounds Morai, which are also places of worship. They here saw an immense edifice, which they found to be the Morai of Oamo and Oberea, which was by far the most considerable piece of architecture to be found in the island.

"It consisted of an enormous pile of stone work, raised in the form of a pyramid, with a flight of steps on each side, something after the manner of those little buildings, which are commonly erected in England to place the pillars of sun dials upon; it was near two hundred and seventy feet long, and about one-third as wide, and between forty and fifty feet high.

"The foundation consisted of rock-stones, the steps of coral, and the upper part of round pebbles, all of the same shape and size; the rock and coral stones were squared with the utmost neatness and regularity, and the whole building appeared as compact and firm, as if it had been erected by the best workmen in Europe. As the Indians were

\* Against the publication of whose narrative the same proprietors also obtained an injunction in like manner; which was in like manner dissolved also, to the no little discredit of the complainants. The reader, who is curious to know the means taken to suppress that work by the proprietors of Hawkesworth, is referred to the introduction prefixed to that performance.

totally destitute of iron utensils to shape their stones, as well as mortar to cement them, when they had made them fit for use, a structure of such height and magnitude must have been a work of infinite labour and fatigue.

“ In the centre of the summit was the representation of a bird, carved in wood; close to this was the figure of a fish; which was in stone. This pyramid made part of one side of a wide court or square, the sides of which were nearly equal; the whole was walled in, and paved with flat stones. Within this place grew (notwithstanding it was in this manner paved) several plantains, and trees which the natives call *Etoa*. At a little distance to the west of this edifice was another paved square, which contained several small stages, called by the natives *Ewattas*, which appeared to be altars; upon them they place provisions, as sacrifices to their gods: Mr. Banks afterwards observed whole hogs placed upon these *ewattas*, or altars.

“ The inhabitants of the island of *Otaheite* seem in nothing so desirous of excelling each other as in the grandeur and magnificence of their sepulchres; and the rank and authority of *Oberoa* was forcibly evinced upon this occasion. The gentlemen of the *Endeavour*, it has been observed, did not find *Oberoa* possessed of the same power, as when the *Dolphin* was at this place, and they were now informed of the cause. The way from her house to the *Morai*, was by the sea-side, and they observed, in all places as they passed along, a great number of human bones. Inquiry being made into the cause of this extraordinary sight, they were informed, that about four or five months before Captain Cook's arrival, the inhabitants of *Tiarrabon*, the peninsula to the south-east, made a descent here, and slew many of the people, whose bones were those that were seen upon the coast: that hereupon *Oberoa* and *Oamo*, who then held the government for his son, had fled and taken refuge in the mountains; and that the victors destroyed all the houses, and pillaged the country. Mr. Banks was also informed, that the turkey and goose which he had seen in the district of *Mathiabo*, were among the booty; this afforded a reason for their being found where the *Dolphin* had little or no correspondence; and the jaw-bones being mentioned, which had been seen hanging in a house, he was informed, that they had likewise been carried off as trophies. The jaw-bones of their enemies being considered by the natives of this island, as great a mark of triumph, as scalps are by the Indians of North-America.”

The voyage of *Monf. Bougainville*, of which the Compiler has made an abstract and added to the English voyages, is one of the best pieces of composition of the kind, and abounds with judicious remarks and authentic observations.

The journal of a voyage to discover the North East passage, added in the appendix, is a new and original performance, evidently the work of a capable and authentic hand. To this journal is likewise prefixed a concise account of the several attempts, that have been before made to effect the discovery Northward; which at present so much engrosses the attention of the

the curious. This is introduced by the following sensible reflections; with which we shall conclude the present article.

“It is fortunate for commerce, and the intercourse of nations, that there is implanted in man’s nature a desire of novelty, which no present gratification can satisfy; that when he has visited one region of the earth, he is still, like Alexander, sighing for another to explore; and that, after having escaped one danger in his progress, he is no less eager to encounter others, that may chance to obstruct him in the course of his pursuits.

“If the history of former hardships could have deterred men from engaging in new adventures, the voyage, the particulars of which we are now about to relate, would probably never have been undertaken. The dreary regions that surround the poles are so little accustomed to feel the kindly influences of the enlivening sun, and are so destitute of the ordinary productions of the earth in happier climates, that little less than one whole quarter of the globe is, by its sterility, rendered uninhabitable by human beings, and but thinly occupied by a very inconsiderable number of the race of quadrupedes. The many and almost insuperable difficulties that must therefore be expected in traversing these forlorn deserts, where no relief is to be expected, but from the favourable interposition of that power, whose merciful providence extends to the remotest corners of the earth, are, upon reflection, enough to cool the ardour of the most enterprising, and to stagger the resolution of the most intrepid.

“In the contention between powers, equally formed by nature to meet an opposition, it may be glorious to overcome; but to encounter raging seas, tremendous rocks, and bulwarks of solid ice, and desperately to persist in attempts to prevail against such formidable enemies; as the conflict is hopeless, so the event is certain. The hardiest and most skilful navigator, after exposing himself and his companions to the most perilous dangers, and suffering in proportion to his hardness the most complicated distresses, must at last submit to return home without success, or perish by his perseverance.”

To the honour of our English navigators, however, it is to be hoped, that their fortitude and perseverance may at length be crowned with success: their motto, as well on this, as on other occasions of surmounting natural difficulties, under the auspices of their present patronage, appearing to be happily chosen in that of *nil desperandum!*

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ART. XII. *A Relation of a Journey to the Glaciers in the Dutchy of Savoy. Translated from the French of M. T. Bourrit, Precentor of the Cathedral Church at Geneva, by C. and F. Davy.* 8vo. 6s. Norwich, Beatniffe.—London, Nicoll.

To persons, taking pleasure in the description of striking scenes of Nature, heightened by a fertile and fanciful imagination, the perusal of this relation will afford considerable entertainment. The Glaciers are mountains and vallies of ice, situated

Situated about twenty leagues, North East of Geneva, among the Alps that extend from Mount Benis to St. Bernard. They have before been visited and imperfectly described by some of our own countrymen. We recollect also that a small tract, in quarto, was published on the subject, about thirty years ago by Mr. Martel, an engineer of Geneva, then residing in England. The most particular and pleasing account of them, we have ever seen, is contained in the volume before us: of which, as it will not bear an abstract, we shall give an extract; that may serve at the same time as a specimen of the wonderful appearances described, the talents of the describer, and the style of the Translators. The following is the description of Mount Breven:

"This mountain, of which the foot is covered with a few fir trees, and some brushy underwood, is entirely bare at the top. We were five hours and a half in climbing it, by a difficult passage amongst the ruins, which fall from time to time down its sides; some of these fragments are huge mis-shapen blocks of stone, and others flat, with sharp edges; no path is traced to its heights: to arrive at one of its summits, there are three embrasures cut into the rock, which are so nearly perpendicular, we could hardly believe this *was* the passage, but our guide assuring us that it was the place at which Mr. De Saussure\* had climbed the mountain before us, we then took courage: as the surface was covered with small pebbles, which slipped from under us, it was necessary to understand how to take advantage of the clefts and fissures of the rock, in securing our hold, and placing our feet; it was infinite labour; the sweat ran down our faces; the instant sometimes we thought ourselves perfectly safe, in having grasped the solid rock, the edge would deceive us, and break off in our hands; or the stone upon which we set our foot would escape us, and we were carried down with the rubbish; but these accidents, which might have been attended with bad consequences, (as we came off unhurt) rather animated than discouraged us, and became at last a matter of amusement; more especially when we thought our conductor was upon the watch two hundred feet below, and ready to receive us should we slide down so far: this indeed never happened, and we got safe to the crest of the rock†.

"These difficulties over, we were recompensed for all our trouble; with what beauties were we surrounded! The air upon this mountain was serene and bright, whilst the valley below had a very different appearance; it was covered with thick clouds, gilded by the sun, and moving with rapidity on each side of it; and as his power became stronger, we could see them separate, and forming themselves into different fleeces, make their escape by the several openings between the mountains.

"If the plain afforded so agreeable and singular a sight, the height in its turn gave us some perceptions altogether new. We had the

\* Professor of Geneva, who had lately taken the same route.

† The inhabitants have since discovered a way less dangerous.

magnificent prospect of a chain of mountains, equally inaccessible, and covered with ice; and above the rest that of Mount Blanc, whose top seemed to reach, and even pierce through the highest region of the clouds. The chain, upon which this mountain looks down like a giant, is composed of masses of rocks, which terminate in pikes, or spires, called the Needles, and which are ranged like tents in a camp; their sides appear lighter, and more airy, from the ornament of several hollow breaks and furrows in the rock itself, as well as from the different streaks and panes of ice and snow, which without changing the general character of their form, or the majesty of their appearance, give them a picturesque agreeable variety. Lower down, the eye surveys with rapture, the gills of ice, and the several Glaciers \* extending almost into the plain, whilst this appears like an artificial garden, embellished with the mixture of a variety of colours. In short, we have a picture † opposite to this chain, which is formed by innumerable mountains at the distance of near fifty leagues, between whose tops we have a glimpse of those several plains which they environ.

“ It was upon this mountain we enjoyed that fine sight, which two months before afforded Mr. De Saussure an experimental proof, in one of the most remarkable phenomena of nature. As the skies began to blacken and threaten a tempest, whilst he was upon its top, he was curious to see the effect of it, and for this he did not wait long; he soon found himself naturally electrified; but apprehensive of danger, at seeing the lightning form itself too near him, he was obliged to hasten quickly under shelter.

“ With respect to ourselves, without any fear at present of the consequences of this terrible phenomenon, we heard a long continued rumbling noise, like that of thunder, which the silence of the place where we stood rendered still more awful. The avalanches of snow, which separated from the tops of the mountains, and rolled down, bounding, to the bottom; considerable fragments of the rocks which followed them, overturning others in their fall; massy blocks of ice, consolidated by returning winters, which precipitated from the highest summits; torrents, streams of driven snow reduced to dust, pushed on by the force of the winds, and hurled aloft into the air; these together were the principal causes of the noises which we heard; though we beheld at the same time the effects of a thunder stroke upon our own summit, which penetrated its surface, and shivered even the pebbles of it.

“ According to the most general estimation, we were in this situation raised near twelve hundred toises, above the level of the lake of Geneva, which is more than twice the height of Saleve ‡. This

\* We counted five. The first situated at the foot of Mount Blanc, which they call the Glacier des Boissons, or *Bossons*; the second the Glacier des Pelerins, or *du plein de l'Eguille*; the third the Glacier des Bois: or *de Montapert*; the fourth that of *Argentiere*; and the fifth the Glacier du Tour, or in the country language *du Tord*; the last of which is distant from the first about five leagues and a half.

† What could it be then, could we ascend the summit of Mount Blanc?

‡ The highest point of Saleve, a mountain distant about a league from Geneva, is five hundred and twelve toises above the level of the lake.



excessive height, and doubtless the neighbourhood of the ice which surrounded us, except on one side \*, made us feel the most piercing cold. It was now two of the clock in the afternoon, and our thermometer was only a quarter of a degree above 0; we were nevertheless entirely at our ease, and took our repast, which the fatigue we had gone through, and the purity of the air we breathed, rendered delicious.

"It was not without regret we saw the moment arrive, when we must quit this scene: we gave one parting glance at those magnificent objects; which we never could be tired with surveying. We looked at one another, without uttering a word; our eyes alone could speak what we had seen, and told what passed in our hearts; they were affected and softened.

"We had now infinitely more anxiety in descending than we had in getting up; perplexed, shaking and trembling at every step, our danger painted itself in all its terrors. We nevertheless came off with some slips; but it was four hours before we arrived at the bottom, though we ran part of the way. It was night when we reached Prieuré, where we found the good people of the place had been some time uneasy †, looking out with an anxious expectation, and were then just quitting their houses to come to our assistance, apprehensive that we might have met with some unfortunate accident."

Of the avalanches of snow above spoken of, the relater gives the following particulars:

"These *avalanches* are formed of snow, driven by the winds against the rocks, where the quantity is accumulated, and supported by their ledges and projections, till successively increased, both in extent and depth, to a prodigious size, at last they overcharge the base which kept them up, break off by their own weight, and falling with a dreadful crash, thunder down into the valley, carrying every thing with them in their way. There is something very grand and at the same time frightful, only in the sight of those prodigious falling masses, which the wind, occasioned by the velocity of their motion, renders still more horrid: It is a torrent that nothing can resist, raising clouds as it were of smoke, and whirling it in vortexes to the skies, which it darkens and even hides; hopeless the poor inhabitants, whose dwellings are too near: they are certain either to be carried down, or crushed with the mass, or perhaps buried alive with their families and cattle. Several of these avalanches still preserve some memorial of the catastrophe they occasioned, as they re-

\* I say, except on one side, because we had summits of ice like that of Buet, behind us, of which an account will be given hereafter.

† They were the more uneasy, as some days before one of their townsmen had been taken up dead: This poor man having learned that Mr. Professor De Saussure was expected at Chamouni, formed a design of climbing the mountain, with a view of chasing a chamois, to present him at his arrival; but he had the ill fate to fall from the top of a rock. Mr. De Saussure, touched with his misfortune, and the distressed situation of his family, consoled them by his generosity, making very considerable presents to the widow and children. I had this account from the inhabitants themselves, who take every opportunity of exalting his generosity and affability of behaviour to them upon all occasions; and such is the respect they bear him, that they never speak of him without taking off their hats.

tain the names of the places they have ruined or overwhelmed; one for instance is called the *avalanche de la Coudre*, or *des Noisetiers*, and another the *avalanche des Ingolons*; the former of which is near a quarter of a league in diameter."

The danger our relater and his companions were in, from the fall of one of these volumes of snow and ice is told in the following words:

" Casting our eyes at one considerable member of the pile above us, which was unaccountably supported; it seemed to hold by almost nothing; our imprudence was too evident, and we hastened to retreat: yet scarcely had we stepped back thirty paces, before it broke off all at once, with a prodigious noise, and tumbled, rolling to the very spot where we were standing just before. It was a most fortunate escape; since had we staid an instant longer, it would certainly have crushed us by its fall."

Of the slight hold of these impending masses of congelation, the reader may form an idea, from being told that they sometimes are shaken down by the smallest motion communicated to the atmosphere, in so much, that the Muleteers in passing through the defiles of the vallies, either fire off pistols to bring down those which are loose, or take off the bells from the mules, lest their tinkling should produce the formidable downfall of these projecting incrustations.—It must not be denied, however, that the luxuriance of the Relater's fancy, and the fertility of his imagination, may have coloured his descriptions in some places beyond the outlines of truth.

ART. XIII. *The History of Manchester.* By the Rev. Mr. Whitaker, Vol. II. Continued from page 496, and concluded.

Among other superstitions, that mixed with the laws and customs of the Saxons on the introduction of Christianity, our Author mentions the celebrated mode of criminal purgation, called the *ordeal*. As there is a little inaccuracy in his relation, which is not peculiar, however, to Mr. Whitaker, we shall take notice of it.

" Founded upon that spirit of fanaticism which always actuates the body of superstition, one of the tests expected the perpetual interposition of Divinity, and the regular suspension of the strongest powers of nature, in protection of impeached truth and in vindication of challenged innocence. The accused being previously carried through all the rites of religion, that could give solemnity to the action and inspire the soul with horror, he grasped the glowing iron in his naked hand, or plunged his naked arm into the boiling caldron. And, if the iron had burnt or the water scalded him, he was instantly pronounced guilty of the charge, and punished according to the crime.

" But there was another kind of ordeal, which was formed upon the same principle of fanaticism, and yet determined disputes in a  
 Vol. II. R different

different manner; as impertinently expecting God to super-add miraculous effects to merely physical causes in detection of guilt, as the former did to counteract the ordinary principles of nature in justification of innocence. This is mentioned in a French capitulary of 828, a law of Athelstan, and the *Textus Roffensis*. And by it the culprit, having a rope tied about him, was plunged two ells and a half deep in a river or a pond, after solemn adjuration of him and the water; of him, not to undergo the trial if he was conscious of his guilt, and of the water, not to receive him into it unless he was innocent. If he sunk, *as naturally he would*, he was acquitted. And he was condemned only if he floated, being then considered as wanting in weight of goodness. This strange practice was derived to the Saxons from their Celtick ancestors. The Gauls, when they suspected their wives of infidelity and their infants of bastardy, even in the days of Julian the apostate, made the former throw the latter into the stream of the Rhine; and the mother was put to death on their sinking, and restored to favour only on their swimming. And this is well known to have lately continued the popular test of witchcraft among ourselves; and almost subjected the poor wretches, as it had done the culprits before, to be either drowned in the trial or put to death for the crime."

Our Author here tells us that the culprit, having a rope tied about him, *was plunged two ells and a half deep in a river or pond*. After which, he says, *if he sunk as naturally he would*.—What, lower than the two ells and a half deep?—We will venture to say that there are few, if any, human bodies that, having a rope tied about them, and being plunged two ells and a half deep in water, would not rise up again to the surface, from their specific levity. We apprehend Mr. Whitaker means if the body did not sink, on being thrown into the water with a force designed to plunge it two ells and a half deep. But even then, how this force was to be estimated, we do not readily conceive, nor indeed rightly understand what is meant by the specified depth, unless it should be supposed to signify the depth of the river or pond, into which the culprit was thrown. Mr. Whitaker adds, that he was condemned only if he floated, yet seems to think, that the experiment was unfavourable to innocence; as it almost subjected the poor wretch to be either drowned in the trial or put to death for the crime.—De Fleury, in his ecclesiastical history, says, it was a sure method of not finding any person criminal. Mr. De Voltaire, on the other hand, says, "I dare believe it was a method by which many innocent persons perished. There are men, whose chests are so large, and whose lungs are so light, that they will not sink to the bottom, especially if bound round with a thick rope; which, together with the body, forms a volume specifically lighter than water\*."

\* We cannot here forbear mentioning a ludicrous blunder of the note-writer, to the English translation of Voltaire's works, on this passage. The translator, having rendered *garoté* [bound with cords] by the word *filtered*, the Scholiast, without enquiring farther into the matter, magisterially tells the reader that Voltaire's remark is extremely childish, and shews him to be little acquainted with natural philosophy.

In our Author's second book, he gives us a pretty copious specimen of an English-Brithish dictionary; of which our readers will accept of the following short extract; containing the root and supposed derivatives of the word *Agog*.

"*AGOG* *adj.* in a state of longing desire [a word of uncertain etymology; the French have the term *a gogo* in low language, as *ils vivent a gogo*, they live to their wish: from this phrase our word may be perhaps derived]—This word, thus obscured by the attempt to illustrate it, may be set in its proper light by the following arrangement. And the genius of our language, in the progressive formation and the mutual relation of its terms, will be laid open at the same time.

*JOG n. f.* a slight push or shake [from the verb]

*JOG v. a.* a push or shake slightly [*shocken*, Dutch]—

*JOG v. n.* to be slightly shaken—

*JOG v. n.* to trot slowly, which slightly shakes the body—

*JOGGER n. f.* one who trots slowly [from *jog*]—

*SHOG v. n.* to jog, to go on uneasily, Manchester—

*SHOG v. a.* to shake any thing: see next word for Dr. Johnson's etymon—

*SHOG n. f.* a violent shake [from *shock*]—

*SHOCK n. f.* a shake [*choc*, French, *shocken*, Dutch]—

*SHOCK v. a.* to shake violently [*shocken*, Dutch]—

*SHAKE v. a.* to put into a vibrating motion [*scæcan*, Saxon; *shacken*, Dutch]—

*SHAKE v. n.* to have such a motion—

*SHAKE n. f.* the motion itself [from the verb]—

*QUAKE v. n.* to shake [*spacan*, Saxon]—

*QUAKE n. f.* a shake [from the verb]—

*QUAG-MIRE n. f.* a shaking marsh [that is, *quake-mire*]—

*QUAG n. f.* the same: unnoticed by Dr. Johnson—

*WAG v. a.* to move or shake any thing slightly [*wagjan*, Saxon; *waggen*, Dutch]—

*WAG v. n.* to be in quick or ludicrous motion—

*WAG n. f.* properly a man of ludicrous gestures, or an acting droll: now a jester in general [*poegan*, Saxon, to cheat]—

*WAGGLE v. n.* to move from side to side [*wagghelen*, German]—

*WACKER v. n.* to move quickly or shake tremulously, as the teeth do on a very cold day, Manchester—

*JOGGLE v. n.* to shake: no etymon in Dr. Johnson—

*GOGGLE v. n.* to move about: no etymon—

*COCKLE v. n.* to move hastily about in little broken waves, a sailor's term, applied to the sea—

*COCKLE n. f.* a tremulous weed [*coccel*, Saxon]—

*GOGGLE-EYED adj.* one whose eyes are continually moving about, and looking out at every corner of their sockets; and so squint-eyed [*regele-egen*, Saxon]—

philosophy. For, says he, sagaciously, a man loaded with iron fetters must necessarily sink, as being specifically heavier than an equally voluminous quantity of water. And here he is most certainly right, iron fetters tending to make the body sink, and *hempen cords* to make it swim: but Voltaire said nothing about iron fetters.

GIG *n. f.* any thing that is whirled round in play, as a top, a small notched board with a string, &c. [etymology uncertain]—

JIG *n. f.* a light desultory dance or tune [*giga*, Ital. *geige*, Teutonic, a fiddle]

JIGGUM-BOB *n. f.* any pretty piece of moving mechanism [a cant word]—

GIG *n. f.* a moving machine used in dressing cloth, Lancashire—

TO SET UPON THE GIG, a proverb, Lancashire, to put a man upon an enterprize, to set him in motion to any thing—

AGOG *adj.* in its first sense a person set upon a gig, and, secondarily, one whose will is all in motion to an object—

These words, we see, are so many streams from the same fountain. And that is a British one. Gogail (Welsh and Armorick) Gogail (Howel Dha A. D. 942) Gigal, Queiguel, Kigel (Cornish) Queiquel (Armorick) and Cuigeal (Irish) signify a distaff or spindle; so called from the swiftness of its revolutions in spinning, and therefore a fit emblem of any thing lightly moving about. Gwgun (W) also is a whirl, a gig, or a little top, and Ciogal (I) is a little top likewise. Gogham (I) is to make gesticulation, Gogach (I) is either wavering or reeling, and Cogal (I) the weed cockle or the beards of a barley-ear, so called from the tremulous motion of both in the smallest wind. Guag (I) is a light, giddy, fantastical fellow, a whimsical, unsettled and capricious person; and Guag Eilyn, Guag Ysprit (W) a phantom or ghost. And Y-Sgogi (W) signifies to wag or to move from a place, and Siglo (W) to shake or be shaken, Sigl (W) a shaking, and Siglen (W) a quagmire.\*

In the Appendix, Mr. Whitaker has exposed a number of errors and mistakes, into which Messrs. Carte and Hume have occasionally fallen in their respective histories: but we must here take leave of this learned and elaborate performance.

ART. XIV. *The Trifler: or a Ramble among the Wilds of Fancy, the Works of Nature and the Manners of Men.* 12mo. 2 vol. 5s. Baldwin\*.

We are glad to find, from the information which a *select number of gentlemen* have given us from a distant part of the kingdom, that the author of these two puny volumes acquired some reputation by a former production; as we cannot conscientiously sympathize with the motives of benevolence, that actuate them to desire we will be instrumental in renewing his laurels, on account of the present performance. We hope the *select number of gentlemen*, do not centre in the individual author himself. If they do, we cannot help heartily coinciding with him in the excellent remark, with which he commences his third chapter, "It is a very unfortunate circumstance, for a man to take it into his head that he is clever;" especially, as the Trifler farther

\* Announced in our April Review.



observes, "when he gratifies an inordinate desire to discover extraordinary abilities, at the expence of more rational pursuits, to which he may be urged by nature or necessity." To what more rational pursuits, than *writing*, nature or necessity may urge the author of the *Trifler* we know not; but we cannot help thinking there may be some much better suited to his talents. It must be allowed, however, that he does not want sense, or a turn for moral observation; but, after having contemplated such models of writing as he seems most disposed to copy, we are astonished that he should want so much taste and judgment, as would induce him to throw down his pen in despair.—As not the worst specimen of his performance, we shall quote the remainder of his third chapter.

"Manifold are the inconveniences which individuals have experienced in their attempts to rise above the sphere allotted them by fortune or their fate.—How many hopeful youths have been ruined, by quitting the counter for the stage!—How many reputable shopkeepers have turned poets and philosophers, and gained nothing but bankruptcy and disgrace!—and what a number of good *mechanicks* have made miserable *projectors*, and spent the prime of their days in *scheming*, to no other purpose, than to draw on a thousand disappointments; to see themselves laughed at and despised; and to terminate a wretched life in poverty and despair, attended with the bitter reproaches of mankind!

"There is no creature upon earth commands our pity more than an UNFORTUNATE PROJECTOR; and yet there is not a being in the world so obnoxious to ridicule and contempt. He carries a peculiar mark of distress upon his countenance, which is too apt to excite laughter; and such a perverse forwardness, to discover his vast designs and defeats, dwells upon his tongue, that we are led to consider him as a *maniac*, while he is totally absorbed in the divinity of his nature, and the absurdity of all human affairs, when held in competition with his folly.

"The unaccountable extravagance of this sort of people affords a melancholy view of the human mind, actuated by false principles, and urged by zeal without reason.—In spite of the advice of friends, the cries of his wife and children, the sad experience of several years; and poverty staring him in the face, your *projector* will be forming fresh designs, and expect success, with as much avidity and delight, in the last scheme of his life, as he did in the first.

"The *mechanick* possessed of this phrenzy of the brain, will be twenty years in endeavouring to fire a gun without powder;—the *astronomer* will never be able to rest in his bed for the perpetual motion;—and it is notorious of the *alchemyist*, that he will drive with infinite fury after eternity, in search of the philosopher's stone.

"These are your steady and phlegmatic *projectors*; but there are others of a very inconstant temper, who have no sooner thought of one scheme than they set about another; and will have as many designs, at once, upon their hands, as would puzzle half the men in the kingdom to place them in their proper order, or, even, distinguish

one from the other. These are a set of very diverting fellows; and may be justly stiled your *galloping projectors*. They ride with infinite rapidity after every phantom; and appear like scouts, upon the verge of nature, who delight themselves in running races upon the waste and barren grounds of ignorance and stupidity.

"Such people as these are immediately sick of what they are acquainted with; they want to get out of the trammels of their own knowledge, and launch into something above their capacity. They scorn to reflect upon the slow, and progressive motions, necessary to be observed, in the attainment of any particular end, but skip from one thing to another, as fast as their inclinations lead the way; and, like bad hunters, they fall and get up again, without once considering, that while they pursue the chase with so much inconsistent vigour, they will never be able to see the sport.

"—The generality of *projectors* are very harmless creatures; they hurt nobody but themselves, and deserve the compassion of mankind. But there is a breed from this stock, that are the most troublesome wretches in the world. They skim the froth from the surface of every science, and pretend to be adepts in each. They pester society with their affectation of learning, and sink into a profundity of ignorance, that is shocking to human nature.—These creatures possess a vast alacrity in misapplication;—and always charge their own blunders upon the productions of nature, reason, and sentiment. They are orators in confusion; and are sure to please their hearers, who, like the Lichfield landlord in the *Beaux Stratagem*, are highly delighted with what they do not understand. They are oracles, that put what construction they please upon every proposition; while their deluded devotees admire the prophetic wonders they relate. They are dreadful critics, and sail with equal cruelty upon Shakespeare, Ben Johnson, Tom Thumb, and the Merry Jester; though this last facetious propagator of fun, is infinitely superior, in abilities, to his unmerciful executioners. They profess to be prodigious admirers of nature; but unfortunately search for her, in every hole and corner of the globe, where she hates to reside. They look with a jealous eye upon every work of genius; and like rascally jockeys, who survey a gentleman's horse, they pass over in silence the beauty of his form, and the celerity of his actions, but are loud, and express great satisfaction, if they can find a little scab in his posteriors. They affect to be correctors of prose, and menders of rhymes; but they are wretched cobblers, and are sure to spoil every thing they meddle with.

"When a parcel of these dabblers in science get together, it is surprising to see the self-sufficiency that reigns among them. Every thing, be what it will, that comes before them, seems prostrate at their feet. The mighty Homer trembles; the lofty Pindar sculks; Aristotle forgets his rules; and all the poets and philosophers seem fascinated with fear and trepidation.—How often have I vainly wished, when heated with the fury of imagination, and languishing in silence, amidst the uproar of self-applause, for the power of raising from the dead, the much injured object of their criticism; to introduce him with all the honours, with which fancy could decorate him, and to strike these eternal babblers into annihilation, with one glance from the radiance of his penetrating eye.

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"—Such are the misfortunes attending those who will not act in their proper sphere, but persevere in unprofitable schemes, against the conviction of experience, and the contempt of mankind. If the unfortunate projector could be brought to seriously reflect upon the exalted character of a worthy tradesman, who minds his business, in opposition to the meanness of his own, he might probably be impelled to a change of his conduct, and a proper discharge of his duty: but his malady is a dreadful delirium, that generally arrives to a fatal crisis, robs him of the powers of his mind, and leaves it in such a listless benumbed state of in exertion, that he becomes a burthen to himself and his friends.

"There is no occupation, from a cobbler to a merchant, wherein a man may not reasonably insure success by industry: and there are none of the virtues afford a more extensive reputation in a commercial state. The *Man of Industry*, who abides by his natural employment, enters into reciprocal obligations with his contemporaries; and has an opportunity of displaying the godlike qualities of benevolence, honour, justice, and integrity. He lives among the blessings of his family, the caresses of his friends, and meets, wherever he goes, with the heart-felt applause of universal approbation. He beholds the fickle goddess, *Fortune*, hover round his head with a benign aspect, and crowning his labours with the charms of wealth. His evening enjoyments, after the toils of the day, are heightened by the reflection of having done his duty; and he feels the cheerfulness of relaxation, unknown to the dissipated, and the indolent.—While he pursues, with unabating ardour, the accumulation of riches, he is able to appropriate a sufficient portion of his time, to the improvement of his mind: and as it is a shocking thing that a man should live for himself alone, or to no other purpose than to get his bread and eat it, he ought to give that instruction to others, which he has learned by study and experience.—There is a vast difference between the characters of an unfortunate projector, and a worthy tradesman who employs his leisure hours in the amusement of literature; or in the improvement of any branch of mechanics by new discoveries, which, upon every trial, answer the real purposes for which they were designed, and are crowned with the approbation, and thanks of society.

"GENIUS is confined to no particular situation in life; but is oftener found rambling among different orders of men, than in the seminaries of learning.—Wherever the inspiring *God* really makes his appearance, he ought to be encouraged; and the man who neglects to do him justice, is as blameable, in my opinion, as he, who, without one spark of the celestial fire, consumes his time, his fortune, and himself, in fruitless attempts to become great and immortal, by perpetuating his folly and presumption."

What our Author here says of *projectors*, may be applied with equal propriety to *writers*; the *literary* projector being as arrant a visionary as any other; indeed, to use his own turn of phrase, there is no creature on earth more deserving our pity than an UNFORTUNATE AUTHOR, especially when he happens to be otherwise a man of sense.

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ART. XV. *Agriculture considered as a moral and political Duty, In a Series of Letters, inscribed to his Majesty. And recommended to the Perusal and Attention of every Gentleman of Landed Property in the three Kingdoms, as they are calculated for the Entertainment, Instruction, and Benefit of Mankind. By William Donaldson, Esq; late Secretary to the Government of Jamaica. 8vo. 3s. 6d. Becket.*

On what authority it is, that Mr. Donaldson presumes his Majesty to be at present, *a stranger in his own dominions*, and that he will be *no longer such*, should he adopt the expedients here proposed to him, we know not. Of this we are certain, that the same means of information have been laid open, and similar expedients frequently and publicly exposed. This writer, indeed, may lay claim to some merit, in having collected the scattered hints of others, and formed them into "a plan for the establishment of a board, or great council of agriculture." Of this establishment, Mr. Donaldson gives the following idea.

"It is, says he, no innovation, and carries no novelty with it but the name. All nations have had their peculiar assemblies, to discipline, and keep within bounds, the passions of mankind. The Athenians had their *prytaneum*, to collect the wisdom of the wisest for the common benefit of the republic: from seeing the cause of every distress they provided against them. They had their *Συναι*, to furnish corn for the use of the city, and their *Σιτοφύλακες*, to prevent imposition in over-rating the sale of it.

"The Romans had their *Senaculum*; their *Fora Venalia*, where the markets were kept and regulated: the *Prætores ceriales* were magistrates to inspect the wants of the people, and to see that the city of Rome was amply supplied with corn; and the office of *Præfectus frumenti* was to inspect the corn markets, and to report the true state of them to the *Perfectus urbis*, or chief magistrate, who, as guardian of the city, was to see that no imposition, no fraudulent reports, might set the agents of avarice at work to distress the people."

In the reign of Charles the Good, Earl of Flanders, a great famine happened in his dominions; on which some very rich men, thinking to reap advantage from the misery of the times, bought up all the corn they could find in the country, with a design to sell it again at an advanced and extraordinary price. The Earl, abhorring so detestable an avarice, caused the corn to be seized, by virtue of his own authority, and sold to the people at a reasonable rate. In imitation of these and other good examples of humane princes and wise commonwealths, of which he gives numerous instances from the earliest periods of history, Mr. Donaldson endeavours to engage his Majesty's attention to the important and interesting concerns of agriculture.

"Vouchsafe, says he, to suffer the respective Lords-lieutenant to represent your Majesty in every county association, and let a correspondence be kept up, that every necessary information may be communicated

municated to the great council in London. Invest this noble confederacy with powers to call upon the rector, church-wardens, or any other person, of every parish, to transmit to the board an account of what number of acres in *tillage, grazing, meadow, or waste-land*, there may in his or their particular parish. The number of *beasts* kept, generically described, distinguishing *fat* from *lean*; and to *women* they belong. The quantity of *corn sown*, and the quantity *reaped* by each farmer respectively, specifying the *particular grain*. The quantity of corn, and of what sort, *sent to market* from time to time, and the quantity *kept in hand*. The number of *farmers* in each parish, the *rents* of each man's possessions, with the *names* of the *landlords* and *tenants*. An account of the *advanced rents* of each farm for the last twenty-five years, and the different periods at which they were augmented. The number of *families*, how many *souls* each contains, distinguishing their *sex* and *age*, how they are *maintained*, and what *manufactories* are carried on in each parish.

“The Egyptians had a law, obliging every man to give an account once a year, to the magistrate, where he lived; how he was sustained; and what he contributed to the public weal. If such an account was demanded, and faithfully returned from the people in London, what *frightful!* what *shameful!* and what piteous scenes would be disclosed! and no doubt many iniquities prevented, and miseries removed, from their being revealed—The *poors rate*, and the number of *paupers* in each parish, distinguishing their *age, sex, and condition of health*. From such a return, your Majesty will be much alarmed; you will there see that your subjects in England are taxed with three millions a year, to maintain a number of people, rendered useless from the present mode of parochial management! When the state of the kingdom is thus laid open, your Majesty will be able to reform the innumerable abuses, which, though known in part, are still encouraged, or at least suffered from inattention; you will be a competent judge yourself, how the poor may be employed, to ease the load which their *misconduct* or *misfortunes*, have heaped upon the industrious. Facts thus faithfully, and uniformly related, will furnish your Majesty with ideas, which may be digested, and combined into forms, pleasing to your subjects, and beneficial to the common-wealth. These, with many other accounts, the inquisitive mind will suggest as necessary to the perfection of this national engagement.

“From such an open council, inviting the thoughts, and soliciting the assistance, of every good citizen, your Majesty would be informed of the true state of your nation, with regard to its natural revenue; and your subjects instructed to manage with integrity those loans which nature has so partially distributed in this country. Virtue finding easier access, you will *no longer be a stranger in your dominions*: you will have the groans of your people faithfully explained, when speedy and effectual measures may be adopted, and pursued, to silence the affliction.”

Mr. Donaldson does not seem to be aware of the political, as well as religious and moral, prejudices, subsisting in this country, against so close an enquiry into the situation and circumstances of individuals. The repeated outcry that has been made

on the mere rumour of government's being about to *number* the people, is a proof of this prepossession; a prepossession which will probably long prevent those improvements which our Author, among many other public spirited and unprejudiced writers, have liberally aimed to promote.

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ART. XVI. *A Miscellany of Poems. By the Reverend Joseph Wise, Rector of Penhurst, Suffex.* 8vo. 3s. Dilly.

Mr. Wise might not be *very* foolish in writing these poems; but we cannot commend his sagacity in publishing them. Many things may pass with propriety enough as an amusement among friends, that, by no means merit the attention of the publick. Among these, we look upon the poems of Mr. Wise; in which, to say the best of them, there is more reason than rhyme, more moral than measure, and more piety than poetry. Let our readers judge.

TO A LADY. ON READING.

Custom with folly seems in *this* combin'd,  
 Against your females—to *immure the Mind*;  
 As if much knowledge made the morals worse;  
 Heav'n's choicest blessings were the greatest curie.  
 My vote concurs to cut all slavish reins;  
 And bind in duty's softer, stronger chains.  
 What! treat the *Fair*, as popish priests their flocks!  
 Like injur'd negroes! like a muzzled ox!  
 Undue restraints are brambles of distress  
 In virtue's path, provoking to transgress.  
 Heav'n leaves us free: To move us to obey,  
 Reveals high grace, delineates the way.  
 This god-like plan the generous will pursue,  
 All true obedience springs from knowledge true.  
 Presumptuous folly still its end defeats:  
 Deceivers perish by their own deceits.  
 They, who presume the female soul design'd  
 For no great purpose of a reas'ning mind,  
 Allow those studies, which the mind debase,  
 As if in spite, to compass its disgrace.  
 "Tales and romances for a lady's ear!"  
 Sublimer studies too sublime appear.  
 Ladies must only learn the loves of rakes,  
 Till virtue nods asleep and vice awakes.  
 Hence infant hearts pant with the pleasing flame,  
 Which flashes, darts and glows through all the frame,  
 Almost ere words are found to give it name.  
 Admit romances write in virtue's cause;  
 Through ev'ry page a subtle poison flows:  
 The fatal *sonnet* kindles curious thought,  
 Till all the soul is into tumult brought.

Passions

Passions to anarchy resistless rise;  
 And prudence, vanquish'd, in the riot dies.  
 "They learn the world this way!" Perhaps they do:  
 They learn its vices and its follies too;  
 Without the previous skill, that talk requires;  
 To know such objects, free from such desires.  
 I own, such reading greatly may conduce,  
 Well-tim'd, well-temper'd, to the reader's use:  
 Quell in the closet passion's reason's strife,  
 And send her warn'd, prepared, into life:  
 Yet still, such books demand, whenever read,  
 The coolest heart, or most experienc'd head:  
 For passion, in the violent and young,  
 Will make the vice seem right, the virtue wrong;  
 Or not discern the author's good designs,  
 Which oft might be compriz'd in two short lines.  
 The grand intent's t' unravel mazy man;  
 And set a guard o'er beauty if they can;  
 Shew whom you love, are demons in disguise;  
 And that in pride and art your safety lies.  
 O sad resource! O shameful truth to tell!  
 O spoil of sin! how low is nature fell!

Your pardon, Madam! 'Tis perhaps too hard  
 To hint, your prudence e'er can need a guard.  
 Indeed I blush for my officious pen!  
 You know, you shun, you hate base-hearted men.  
 Saw you a fool since life's first pulse did leap,  
 But that affected *so be, fly and deep*?  
 Brand such a wretch for fool, howe'er he blaze;  
 He really is weak as well as base.

Mean cunning ever is an empty boast:  
 Mischievous wits outwit themselves the most:  
 Their triumphs are the doating of an hour,  
 Unless upheld a while by wealth and pow'r.  
 Friends must as foes the wretches mean despise,  
 Who, blind to good, are only *damn'dly wise*:  
 Their guile, so odious scarce can be forgiv'n  
 By God or man; accur'd by earth and heav'n.  
 But poor's the solace to a maid undone,  
 To think, his-doom her spoiler cannot shun.

Another evil oft bad reading brings;  
 It makes nice critics in ridiculous things;  
 Taints folly's bosom with a large supply  
 Of false sensations—Lord knows what, and why!  
 Mere phantom-objects all the mind employ;  
 Give half its pains, spoil more than half its joy;  
 Render uneasy, when no harm is near,  
 Except its own weak whim, and silly fear.  
 The being, thus abas'd appears as trail,  
 And sorely tender, as a *pappy snail*;

Shrinks

Shrinks with fantastic peevishness or dread;  
Acting the idiot,—to be sure fine bred!  
Fit but to languish in a downy chair,  
A fop, a pug and parrot all her care.

The reading I would humbly recommend,  
Nor quite reject the other in the end.  
Is history, civil, natural, great and small;  
Divinity, the grand concern of all;  
Moral productions; the chaste muse's lays;  
(Instructions *she* most charmingly conveys)  
Why shou'd philosophy be deem'd too high  
For beings so near related to the sky?  
All books, that tend t'ennoble and refine,  
Ladies may read:—Let such, my fair! be thine.

Our poet hath written another address, probably to the same Lady, against those mischievous wits, who outwit themselves by the empty boast and pert practice of that mean cunning and sple-netic abuse, which make them so many enemies. We may venture to congratulate Mr. *Wife*, however, on the specimens of his satire, that he is in no manner of danger of making himself enemies by his wit.

## P A M P H L E T S.

### P O E T R Y.

ART. XVII. *Six Olympic Odes of Pindar, being those omitted by Mr. West. Translated into English Verse, with Notes, 12mo. 2s. White.*

As a specimen of this translation, we shall copy the eighth ode; by no means that of the least merit.

#### S T R O P H E I.

Olympia! Mother of heroic games!  
Queen of true prophecy! beneath whose grove  
While the red victims pile the aspiring flames,  
The augurs search the high behests of Jove:  
Thence try to know on whom he'll deign to smile  
Of those, who, by the means of glorious toil,  
Seek on the dusky cirque with generous pain,  
Virtue's immortal meed, and honour'd rest to gain,

#### A N T I S T R O P H E I.

For to the supplications of the good  
He ever deigns a favouring ear to give,  
O Pisa's woody shades, o'er Alpheus flood  
That wave, my wreath bestowing song receive;  
Eternal fame, and endless honours shine,  
On him whose brows thy sacred leaves entwine.—  
For different pleasures, different bosoms glow:  
And various ways to bliss the indulgent gods bestow,

#### E P O D E I.

Timosthenus, what fair renown  
Was on your almost infant actions shed,

When



When genial Jove resolved with fame to crown  
Thine and thy brother's youthful head !  
What time Nemea shouts thy conquering name,  
And Pisa's groves Alcimedon proclaim :  
Lovely shone his form, and face ;  
Nor did his deeds that form disgrace,  
When, victor in the glorious strife,  
He bade the listening woods around  
Ægina's sea-girt shores resound ;  
Whose regions gave him life.

## S T R O P H E II.

There sacred Themis sits, beloved of Jove,  
Her favourite people's ever-watchful guard.  
The crowded coasts where various nations move  
To judge with skill, and sway in peace, is hard ;  
By heaven's decree, amidst the briny flood  
This isle, to every stranger sacred, stood  
A column firm.—O ne'er may rolling Time,  
Or black misfortune, change the hospitable clime !

## A N T I S T R O P H E II.

Here Doria's warlike race their reign begun ;  
Here, after Æacus, their empire rose,  
Whom potent Neptune, and Latona's son,  
The friend, and partner of their labour, chose,  
What Time with social Care, those heavenly powers  
Crown'd Ilium's sacred seat, with strengthen'd towers :  
For even then the hostile fates decreed  
Her ample fanes should fall, her hardy warriors bleed.

## E P O D E II.

When the massy work was raised,  
Three azure dragons on the new made wall  
With fury sprung—the people saw amazed  
Two on the ground expiring fall ;  
The third with horrid roars the summit gain'd :  
When Phoebus thus the fatal sign explain'd :  
“ O Æocus, the insulting foe  
“ Shall lay the haughty turrets low,  
“ Which thou hast rear'd with mortal hands :  
“ Ilium, I see thy fate decreed ;  
“ And in this omen plainly read  
“ Immortal Jove's commands.

## S T R O P H E III.

“ Nor shall without thy race these bulwarks fall,  
“ Thy sons at first shall shake the new formed state ;  
“ The hostile gods thy grandson's offspring call,  
“ To seal its doom, and close the work of fate.”  
Thus spoke the god, and straight o'er Xanthus' tide  
His skilful hands the heavenly coursers guide,  
Till midst the warrior race his charriot stood  
Of Amazonian dames, by Iſther's frozen flood.

## A N T I S T R O P H E III.

Immortal Neptune's golden horses now  
To sea-beat Iſthmus bear his rapid car :  
There Æacus on Corinth's lofty brow  
They leave, spectator of the sportive war.—  
No bliss alike charms all.—The votive lays  
Shall envy blast, that chant Meleſias' praise ?  
Whose infant sinews, courting fair renown,  
Obtain'd Nemea's wreath, and famed Olympia's crown.

## E P O D E

## E P O D E III.

After, with manly sinews strong,  
 He in the great Pancratium won the prize :—  
 To teach, must surely to the skill'd belong,  
 Experience fools alone despise :  
 Full well the hero knows above the rest  
 To form with precepts sage the manly breast ;  
 To point the surest path that leads  
 To glorious acts, and daring deeds,  
 And future wreaths of fame prepare ;  
 And well his pupil's fair renown,  
 Who now has won the thirtieth crown,  
 Rewards his teacher's care.

## S T R O P H E IV.

By fortune favour'd, nor by manhood less,  
 Four striplings in the strife he overcame,  
 Bade infamy their vanquish'd limbs oppress,  
 And sent them home with foreheads veil'd in shame :  
 While to his grandsire's hoary head he brings  
 Triumphant joy, whence health, whence vigour springs ;  
 For he whom Fortune fans with prosperous breath,  
 Forgets the pains of age, and near approach of death.

## A N T I S T R O P H E IV.

Mnemofync, awake the silver lyre,  
 Tune to Blephiadæ the sounding song :  
 Well their brave brows the flowery bands require,  
 To whom now six Olympic crowns belong.  
 Nor will the Muse forget the honour'd head  
 Though sunk to earth, and number'd with the dead.  
 The virtuous actions of the good and brave,  
 Shall rouse the sleeping dust, and pierce the silent grave.

## E P O D E IV.

Iphion midst the infernal seats  
 The pleasing news from Hermes' daughter hears ;  
 He to Callimachus the tale repeats,  
 Who drinks it with exulting ears ;  
 That Jove's supreme Behest had deign'd to grace  
 With Pisa's sacred meed their happy race.  
 Still may he good on good bestow,  
 No pallid sickness let them know,  
 Nor Nemesis their social band  
 By cursed discord e'er disjoin ;  
 But happy may they ever shine,  
 To bless their native land !

The translator has, on the whole, been sufficiently faithful to his author, and has annexed to each ode critical and explanatory notes, that do credit to his taste and erudition.

## M I S C E L L A N I E S.

ART. XVIII. *A Memoir, entitled Drainage and Navigation but one united Work ; and an out-fall to deep-water, the first and necessary step to it. Addressed to the Corporations of Lynn-Regis, and Bedford Level. By T. Pownall, Esq. M. P. 8vo. 1s. Almon.*

The subject of this sensible pamphlet, though immediately local and particular, is introduced by the following judicious and general reflections ;

Sections; equally applicable to all undertakings of similar public utility.

" Science, says Mr. Pownall, without experience, like sounding brass or a tinkling cymbal, may serve to ring changes upon one's own ideas with; but these ideas are seldom applicable to any real purpose of practical life. Such knowledge, when it attempts to mix with business, is generally found useless, and often hurtful; indeed where great expences are to be engaged in, and great risks run, the conduct of the man of bare Science can scarce be neutral; if it is not advantageous, it must be hurtful, and may be ruinous.

" On the other hand experience without science sees things, like a man travelling through a country in a thick fog, darkly: he sees the objects immediately about him, but sees not their connections, sees not the relation in which they stand, nor the proportion which they hold to other things, though but a few yards removed from him—he has neither scale nor level to mark his own situation by: he sees the operations of things as they pass under his eye; but knows not whence they come, nor whither they are going.

" When the man of bare science descends from theory, the moment that he sets his foot on real ground he is in a wilderness without his compass. The moment that the man of bare experience begins to reason he is lost. The man of science, while he *spatiates* in the upper regions of theory, despises that experience which is fixed to the ground: the man who picks up his knowledge in small detail, upon the spot where he is used to take a lead, grows conceited of the little he does know, and presumes to despise all that he does not know as groundless theory. The having been once right by mere instinct, makes him obstinately convinced that he is always right, even when he presumes to reason: and the measures which suited the particular case, which he saw without understanding, are, with him, to suit all cases that look like it.

" To speak to the particular subject at present under our consideration; the scientific engineer may be thoroughly founded in his mathematical principles; may have a perfect knowledge of the weight and motion of fluids; of the effect of their pressure when lying as a dead weight, of their force when agitated by winds; of their action when flowing in currents and tides: he may have a perfect information of all the possible modes of resistance to this weight, this force, this action; and yet through want of *actual knowledge* and acquaintance with all the facts, both ordinary and incidental; of the peculiar combination of facts, which form the specific case to which his science should be applied—it becomes inapplicable, inefficient, or dangerous. A common country ditcher, who cuts only the ditch which he feels will drain; who raises only that bank which in the daily exertion of self-defence he finds will stand, and have resistance; who carries down his waters, where he sees they do go off, and do not recoil back upon him, is a much safer and more effective engineer, for a country, than the most scientific engineer *without local experience*: and yet should this ditcher, with the presumption of an empiric, undertake any general system of drainage; the whole expence, the interest, the safety of the country is put at hazard, and the effect left to chance.

" If

"If then neither the engineer without local experience; nor the man of experience without science can serve the public, but may be dangerous; what is to be done? Common sense and good temper will answer this question. The man of science must not be vain of his barren theory: the man of experience on the spot, must not be obstinate in the purblind unlearned knowledge which he hath picked up. They must neither of them hold himself up too high in his own opinion, nor rank the other too low in estimation: they must each listen with temper and patience to the other; they must give credit to each other for what each doth know; and be ready and willing to learn from the other, that which he does not and cannot know but what the other can teach him. The knowledge of the one is as valuable as that of the other; and are both in their degrees equally respectable. Mutual respect, where both are respectable, will bring them to compare their ideas together: they will find that both grow wiser by mutual communication: good opinion will create a good understanding, and a true temper of business will arise out of it."

Mr. Pownall proceeds to take a particular view of his subject, by enumerating the several circumstances and causes that co-operate to the destruction of the harbour of Lynn: the whole of which may be summed up in a general evil, "the defect of the outfall to sea, that is into deep water."

"Here, continues he, lies the general disease, and until that is removed, all application to particular symptoms is only wasting the strength, and throwing away the money of the country: the third acre is gone and spent; half the property, nay every acre, one after the other, may be given, and the value of the whole spent; the country will be still left in a remediless state of ruin. All inland pumping by mills, and piling up waters by banks, in order to scour, will only increase the malady; as they draw off the waters from one place, they only pile them up in another; as they scour in one particular place, they only scoop out the soil to carry it and lodge it in another, where it will become more immovable. If they could scour the whole level, they would but encrease its concavity, raising, at the same time, the high ridge at its edge to sea-ward; the waters must thus, as they always have done, fall back again; the whole level would become a deeper lake; and drainage, as it has done in fact, become by every operation of this kind, still more and more difficult. *The attempt to force, by scouring, an outfall, only tears the rivers to pieces, breaks down their banks, forms wide obstructed lakes in them, and finally, could the soil be forced down to the mouth, would there form impenetrable bars of firm cohesive soil. Since then this idea of scouring, this vain notion of forcing an outfall by such scouring, is found by science and experience, by reason and fact, to be ineffectual and ruinous; we must seek, and if we can find, where a natural one offers itself—from thence our operations should derive; connected with that, and to that, all our works should in their effect be brought. The first thing to be there done, is that of forming at the mouth of the haven as it falls into the north channel, now open, some such piers or banks, as many direct the current of the ebb directly*

directly into this north channel; such as may receive also the whole in-draught of the tide, and direct its current right up into the haven.

To pursue the project of this ingenious and public spirited writer farther, would be unentertaining to the generality of our readers; we shall, therefore, recommend the perusal of the whole to those who are concerned, by closing our article with the concluding paragraph of the pamphlet.

"To sum up the whole, If those, who by right, interest and law are to consider of this great business of drainage and navigation, will take it up as *one united inseparable operation*; if they will begin first at the natural outfall into sea, or deep water; if they will, as a first essential common work of this general measure, secure the outfall, *"and cleanse and scour and dyke"* the haven of Lynn, both for the purpose of drainage as well as navigation, and will defend it as a common work, to which all are to be rated in their due proportion, both respecting private and common charge, but the work to be done under one common direction, and at a common charge—if this be done, they will cut a new river, (as proposed) which shall be really applicable to navigation and drainage, and will then redress the old river above, and will collect all the waters of the level into as few channels as possible, to be finally all united in the channel of the river Ouse, and in the doing of this, will lay down and pursue, in fair, equal, and common justice, general settled rules, and not partial ones made on the spur of every occasion; rating all and every individual to the charges, each in proportion as they receive benefit, or avoid mischief: The great work, as a general work, will be found not only practicable, but easy of execution,

"Experience (dear bought, God knows) has at last convinced all parties, that private and partial measures must always be ineffective, and finally ruinous to the country: The means to be taken, so far as they affect men and interests, are no longer so ill understood, as they used to be in ages of a narrower and more illiberal turn of mind; The mode of conducting the business, at its outset, so as to settle the powers of those who are to direct, and the proportions of those who are to pay, are by general rules, now well understood, digested, and settled in parliament. A kind of conspiring similarity of opinion, and a practical spirit of business, seem to form the present conjuncture, in which it may be done.

"If the interests of drainage and navigation shall join in sentiments, as they are united in operation; if the work shall be undertaken as one general interest, and conducted by one general direction, at one common charge; and shall begin from a natural outfall to sea, that is deep water; the inland country will be drained, Lynn will be maintained a great maritime town, and there will be, through a most extensive part of England, an Inland Navigation."

ART. XIX. *An Essay on the cause of Lightning, and the manner by which the Thunder-clouds become possessed of their Electricity, deduced from known facts and properties of that matter. To which are added, Plain Directions for constructing and erecting Safe Conductors.* 8vo. 1s. Fisher, Rochester. Crowder, London.



This pamphlet is inscribed to Sir William Hamilton, his Majesty's Envoy at the Court of Naples, by Mr. John Simmons, who, it appears, resides at Chatham. His theory of lightning, the cause of which he ascribes to *attrition* among the clouds in *Thunder-storms*, is neither new nor very particularly illustrated. The practical directions for constructing and erecting conductors, are more useful and important; nor may the cautions with which he concludes his pamphlet be without their utility.

"Persons standing in an open plain are by no means secure from a stroke of lightning, but much more so than if they were under the boughs or close to the trunk of a tree, or near the foundation of the highest part of any building. The securest situation for persons overtaken by a thunder-storm, would not be less than fifteen, or more than twenty feet from the outermost branches of a tree, or rather at that distance between two, if at hand, and about thirty or forty from the foundation of a building. And it would be right for them to put the money out of their pockets and the buckles out of the shoes. In short, they should have no kind of metal about or near them. Persons in houses that have not conductors, should always in the time of thunder, keep as far from the walls of their rooms as they can; especially from that wall in which the chimney is. These observations being properly attended to, may be the means of preserving many lives; and therefore, cannot be too generally known."

ART. XX. *A Description of the Island of Nevis; with an Account of its principal Diseases. To which are added, some Sentiments on Reviews; particularly the Medical of the Critical Review for August 1775.* 8vo. 1s. Evans.

The author of this description, whose name, we understand, is James Rymer, and who appears to be some "precious limb of Galen," has, it seems, published a book entitled, "Introduction to the Study of Pathology on a new Plan," which the Critical Reviewers could make nothing of; and indeed no wonder, for he is one of the most whimsical writers we ourselves ever met with.

All men who read, he says, are REVIEWERS.—On his own principle then let our READERS review his pamphlet.

"How is all this?—can't be understood—eh! not understand systematical common sense! was ever any thing heard to equal it?—impressed, perceived, conceived, analyzed-mentally, and then digested—bearing to it the smallest gradation of analogical semblance?

Now, had it been an energetical system of systematically-geometrick spherics; and faculty-racking doctrine of proportions & an ofuscated treatise of *labyrinthical, erebusical, chaotical, HIEROGLYPHICKS* & an elaborate, dark, intricate, confused, bewildered, dumbfounding, and confounding involution of theological discussions, dissertations, ventilations, considerations, and inculcations—or even, Sir, any *skull-cracking, brain-beating, puzzling, perplexing, embarrassing, entangling, stupifying, torpesying, benumbing, Folio*, of sublime, celestial, exalted, extatic, enthusiastic, METAPHYSICS, there might have been a *non so che* in favour of it; but—O! dear—it makes me laugh!—that the learned—even the

very

very learned! should enter into such a conspicuous *betrayment* of mental imbecility as to *deliriously* confess that *no* degree of mental perfection, faculty-enlightenment, nor, Sir, *reasonable* maturity, could be perceived in so simple a *production* as — wherein *nothing*-formidable occurs save simple systems, nervous systems, debilities, enervations, powers, energies, and the like: but; to make amends, I hope, the following pages will suffer a more methodical, a more systematical, a more *laudible* assyment, and a more critical—not *chemical*, but, Sir, *literary* analysis, than what a late *Production* was *honoured* with; and so I'll proceed to our subject; which is nothing more nor less than ————than what? Why, than the DESCRIPTION OF NEVIS, *Chap. I.*

“Nevis is a small island, whose horizontal boundary is of an irregular figure, but approaches somewhat to *that* of roundness. It rises in most parts gradually from the beach upwards, till it terminates on the west side, in the extremity of an indented cone: so that, notwithstanding some trifling exceptions, and to avoid unnecessary particularity, the whole may be said to be a mountain of a conical figure. When you are in the bay, you will perceive a rising on the fourth side, and another on the north side, of the mountain, also of conical figures, but bearing a very small proportion to it in bulk.

“The view of the south-east side is such, by the termination of height, as conveys the idea of a saddle.

“We shall call the whole of the higher land a mountain. This mountain is covered with trees, &c. of different kinds from the top considerably downwards: and, I suppose, the greatest part of the island was formerly covered with trees of the same kind: but now, all the land which is convenient and fit for cultivation has no trees but a few of such as are necessary for the planter's use.

“When the atmosphere is clear and dry, the whole upper part of the mountain is to be seen: but in general, it is otherwise, being covered with, or involved in, clouds of congregation fantastical.

“Here a constant moisture takes place; for the land is so high as to intercept all the vapours hurled in that tract by the general trade winds. Again, the extremities of the trees attract the cause of the suspension of the vapours in the atmosphere, and down they generally fall in showers.”

How! the extremities of the trees fall down in showers!—Nay, readers, if you boggle at such a trifle as this, you are not fit for reviewers. Why may not the boughs fall down in showers as well as attract the cause of the suspension of the vapours?—You understand neither one nor the other!—Nor we, with all our professional sagacity to help us. With your leave therefore, we will turn him over again to the superior cunning of the critical conjurers of Falcon-court. Though they could make nothing of our author's pathology, perhaps they may make something of his Description of the Isle of Nevis.

ART. XXI. *An Essay on Politeness; wherein the Benefits arising from and Necessity of being polite are clearly proved and demonstrated from Reason, Religion, and Philosophy. To which is prefixed, an allegorical Description of the Origin of Politeness. By a young Gentleman. Small 8vo. 11s. Law.*

This pamphlet is inscribed to Sir William Hamilton, his Majesty's Envoy at the Court of Naples, by Mr. John Simmons, who, it appears, resides at Chatham. His theory of lightning, the cause of which he ascribes to *attrition* among the clouds in *Thunder-storms*, is neither new nor very particularly illustrated. The practical directions for constructing and erecting conductors, are more useful and important: nor may the cautions with which he concludes his pamphlet be without their utility.

"Persons standing in an open plain are by no means secure from a stroke of lightning, but much more so than if they were under the boughs or close to the trunk of a tree, or near the foundation of the highest part of any building. The securest situation for persons overtaken by a thunder-storm, would not be less than fifteen, or more than twenty feet from the outermost branches of a tree, or rather at that distance between two, if at hand, and about thirty or forty from the foundation of a building. And it would be right for them to put the money out of their pockets and the buckles out of the shoes. In short, they should have no kind of metal about or near them. Persons in houses that have not conductors, should always in the time of thunder, keep as far from the walls of their rooms as they can; especially from that wall in which the chimney is. These observations being properly attended to, may be the means of preserving many lives; and therefore, cannot be too generally known."

ART. XX. *A Description of the Island of Nevis; with an Account of its principal Diseases. To which are added, some Sentiments on Reviews; particularly the Medical of the Critical Review for August 1775.* Svo. 1s. EVANS.

The author of this description, whose name, we understand, is James Rymér, and who appears to be some "precious limb of Galen," has, it seems, published a book entitled, "Introduction to the Study of Pathology on a new Plan," which the Critical Reviewers could make nothing of; and indeed no wonder, for he is one of the most whimsical writers we ourselves ever met with.

All men who *read*, he says, are REVIEWERS.—On his own principle then let our READERS *review* his pamphlet.

"How is all this?—can't be understood—eh! not understand systematical common sense! was ever any thing heard to equal it?—impressed, perceived, conceived, analyzed-mentally, and then *digested*—bearing to it the smallest gradation of analogical semblance?"

Now, had it been an energetical system of systematically-geometrick spherics; and faculty-racking doctrine of proportions & an of-fuscated treatise of *labyrinthical, crebustical, chaostical*, HIEROGLYPHICKS & an elaborate, dark, intricate, confused, bewildered, dumbfounding, and confounding involution of theological discussions, dissertations, ventilations, considerations, and inculcations—or even, Sir, any & skull-cracking, brain-beating, puzzling, perplexing, embarrassing, entangling, stupifying, *torpesying, benumbing*, Folio, of sublime, celestial, exalted, extatic, enthusiastic, METAPHYSICS, there might have been a & *non so che* in favour of it; but—O! dear—it makes me laugh!—that the learned—even the

very

very learned! should enter into such a conspicuous *betrayment* of mental imbecility as to *dutifully* confess that *no* degree of mental perfection, faculty-*enlightenment*, nor, Sir, *reasonable maturity*, could be perceived in so simple a *production* as — wherein *nothing*-formidable occurs save simple systems, nervous systems, debilities, *ener-*vations, powers, energies, and the like: but, to make amends, I hope, the following pages will suffer a more methodical, a more systematical, a more *laudible* assuagement, and a more critical—not *chemical*, but, Sir, *literary* analysis, than what a late *Production* was *be-*nourished with; and so I'll proceed to our subject; which is nothing more nor less than ————than what? Why, than the DESCRIPTION OF NEVIS, *Chap. I.*

“Nevis is a small island, whose horizontal boundary is of an irregular figure, but approaches somewhat to *that* of roundness. It rises in most parts gradually from the beach upwards, till it terminates on the west side, in the extremity of an indented cone: so that, notwithstanding some trifling exceptions, and to avoid unnecessary particularity, the whole may be said to be a mountain of a conical figure. When you are in the bay, you will perceive a rising on the south side, and another on the north side, of the mountain, also of conical figures, but bearing a very small proportion to it in bulk.

“The view of the south-east side is such, by the termination of height, as conveys the idea of a saddle.

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“When the atmosphere is clear and dry, the whole upper part of the mountain is to be seen: but in general, it is otherwise, being covered with, or involved in, clouds of congregation fantastical.

“Here a constant moisture takes place; for the land is so high as to intercept all the vapours hurled in that track by the general trade winds. Again, the extremities of the trees attract the cause of the suspension of the vapours in the atmosphere, and down they generally fall in showers.”

How! the extremities of the trees fall down in showers!—Nay, *readers*, if you boggle at such a trifle as this, you are not fit for *reviewers*. Why may not the boughs fall down in showers as well as attract the *cause of the suspension* of the vapours?—You understand neither one nor the other!—Nor we, with all our professional sagacity to help us. With your leave therefore, we will turn him over again to the superior cunning of the *critical* conjurers of Falcon-court. Though they could make nothing of our author's pathology, perhaps they may make something of his Description of the Isle of Nevis.

ART. XXI. *An Essay on Politeness; wherein the Benefits arising from and Necessity of being polite are clearly proved and demonstrated from Reason, Religion, and Philosophy. To which is prefixed, an allegorical Description of the Origin of Politeness. By a young Gentleman. Small 8vo. 151. Law.*

This liberal and laudable little Essay is introduced by the following preface, addressed to the public.

"As this subject may be thought by many to have been sufficiently discussed in the letters of a late Peer, to need any further treatise thereupon, I have been induced in this manner to ask for the impartiality of your candour, in permitting this essay to pass without censure through the hands of, and be read by, all those, who think proper to let it undergo their perusal; because the intent of this piece, and of the above-mentioned letters are totally different, as will clearly be observed by comparing them together.

"I shall take the liberty here to mention, that I had framed the following pages near six months before those letters appeared; and should have surrendered them to your judgment long before this time, had not some unavoidable circumstances prevented the publication.

"I have the happiness to imagine your goodness is such, that if nothing else demanded your lenity in regard to this performance, my youth would in some measure prevent you from injuring the rise of those small talents, which might probably (if not abashed and disheartened in the onset) shine to much more advantage, and be of much more use to mankind in future.

"The pleasure I feel when I consider by whom this piece will be judged, greatly alleviates the pain I undergo when I reflect what is the object for judgment.

"Resting myself therefore on your generosity and goodness in the candour of your judgment, I take my leave with the most profound respect. Your ever attentive servant,

The AUTHOR"

The allegorical tale on the origin of politeness is pertinent and fanciful; and, for a young writer, not ill-written. The essay itself is divided into five chapters\*.

"By politeness, says he, I do not mean a set of refined phrases, a certain number postures and dispositions of body, nor the manoeuvres of sly dissimulation, of affected bluntness, of implicit reverence, or impudent assiduity: but that temper of mind and tenor of conduct which make persons easy in their behaviour, conciliating in their affections, and promoting every one's benefit; that renders reproof palatable, obligation a pleasure, and kind offices never to be slighted or forgotten.

"This politeness of behaviour is habitual in our natures, and universally required, as it is the means of refining the manners, and disclosing the most virtuous and noble sentiments, which proves it to be the truest mark of a gentleman.

"It originates from the sympathetic and generous feelings of the mind, is actuated by benevolence, and exerts itself in beneficence. By philosophy it is increased, by continual reflections it is rendered the more pleasing, and therefore more practicable, and tends in the greatest degree to drive melancholy, moroseness, ill-nature, and stoical apathy, from the heart.

\* The fifth and last, by mistake we suppose, being printed *first*.



"So deeply rooted is it in the souls of those who possess it, that it is impossible to move it by whimsey: neither can it be forgotten through carelessness, overturned by impetuosity, or counterfeited by audacity. For these reasons it can never be hidden but when the mind is intoxicated by passion, the body with liquor, or when the soul is disturbed by corroding care.

"It abides with persons in all situations and circumstances: in the court it beholds the monarch without trembling, its superiors without servility, and looks upon its inferiors without contempt. In the prosperity of persons in common life, it meets its beloved partner with the tenderest affection, its children with a repeated pleasure, its relations with a dutiful regard, its friends with cordial looks and outstretched arms, its domestics without pride, and its pensioners with compassion; and beholds all men without offending vanity or disgusting contempt.

"The same in adversity. It fawns on no superior, nor stoops to any meanness. Its consolation is religion and philosophy, which are the surest foundations whereon to build; an erection on that basis will never fail, it cannot fall to the ground, but will remain as a monument of the builder's fidelity when time shall be no more, when all things shall be consumed, and when nothing shall appear but virtue and goodness in their most glorious colours, colours that will never fade, but continue through all eternity.

"The man who comes within the meaning of this politeness, is rectified in his posture by the fencer, his steps are guided by the dancer, his ears are tuned by the musician, by the philosopher his eyes are kept from roving, and his heart from wandering by the divine.

"Such a person walks by rules of art, dictated by nature. He appears as if an imitation of him was no way unpracticable, and yet when attempted his copy is difficult to make."

In chapter the 2d, the essayist treats of the *marks* or *principles* of politeness. Of this chapter we cannot refrain from quoting the whole.

"To be easy yet elegant in our address, sensible and not pedantic, familiar and not rude, conscious of our importance and yet not affecting it; are the characteristics of a gentleman, though very difficult to acquire.

"It is generally the gift of nature improved by education, heightened by observation, preserved by keeping good company, fomented by honour, cherished by philosophy, and rendered spontaneous and easy by habit.

"It is generally found in the race of our crowned heads, of nobles, and of illustrious commoners, whose exalted births, distinguished titles, and heroic actions, naturally convey such principles of honour, mildness, generosity, and sympathetic feeling, which bespeak the gentleman.

"We usually expect in the obscure and almost illiterate plebeian, and fettered, base and ignominious slave, nothing but meanness, rudeness, indelicacy, and servility.

"In this we are however sometimes deceived, for the plebeian hath often shone with the principles and virtues of a nobleman, while the vices of the plebeian hath disgraced the honours of nobility.

" The observing tutor cultivates this good breeding in his pupil, by gently and thoroughly eradicating evil humours out of the mind; by strictly watching his bad habits, by relating the honourable deeds of his ancestors, by procuring him the best masters in all the sciences, by observing every slip in language, in action, and sentiment, and by introducing him into the company of the most finished characters of both sexes.

" Thus he is prepared to be ushered into the presence of his king, and the senate-house of the nation.

" This constellation of virtues being discovered, I proceed to state it's principles, which consist in a proper and decent respect being paid to all ranks and conditions in an even, uniform, and easy behaviour in all companies, and a proper elegant and watchful regard to our expressions, which characterize the polished person.

" The first of these principles I shall call politeness, and the second and last compliment, and here I will take the liberty to refer my readers to the letters of a late illustrious and learned peer, whose directions, in respect to politeness, are so much superior to any within the limits of my ideas, that I shall exclude all attempts of that kind from this essay.

" Politeness should be easy and not burdensome, more the result of friendship, affection and respect than any studied rules.

" Politeness is that regulation of our conduct, which makes every thing decent, respectable, and becoming. It is easier felt than understood. It is easier to perceive and point it out in the characters of other people, than either to copy their pattern or describe its beauties.

" It is an evenness of soul unruffled by the tempest of cares, unmoved by the tide of giddy pleasures, unexposed to the bleak winds of envy and malignity, and unshattered by the wrecks of calamity.

" It is a temper of mind that subdues all things, that pours oil upon the flinty rocks, and vinegar upon the frozen mountains, and that tames the savage breast, softens the most inflexible, and wins the most obdurate.

" It is a disposition of soul, which like charity, suffereth long, is kind, envieth not, vaunteth not itself, is not puffed up, beareth all things, believeth all things, hopeth all things, and endureth all things.

" It makes every motion graceful, every look tender, every expression elegant, and every action generous. It renders instruction pleasant, takes off the edge of reproof, gives a sanction to it's sentiments, reflects a lustre on the virtues of the persons who possess it, and makes them better men, better christians, and better philosophers.

" These are it's principles by which it is known.

" It speaks evil of no man, it revileth not again when it is reviled, nor answereth uncivilly, behaveth superciliously, or querieth impertinently.

" It payeth honour to whom honour, and tribute to whom tribute is due.

" It beholdeth kings with a sacred reverence, nobles with veneration, commoners with a patriotic esteem, magistrates with obedience

to

to their authority, friends with affection, superiors with deference, equals with a becoming ease, and inferiors without forgetting, disgusting or distressing them.

“ It discourses without affectation, and writes with freedom, ease, and native elegance.

“ It never raises the tincture of vermilion on the cheek of modesty, or abashed the humbly distressed.

“ It never offends the man of party, or him whose religion is different from his own. It disputes not with the authority, cavils with words, or swears even in softened terms.

“ Compliments are such polite and elegant phrases, that please the company, and offend no persons delicacy or good sense.

“ Compliments are either general or particular.

“ General compliments are common expressions which avoid every thing of a disagreeable tendency, proceed from good nature, and though unstudied adorn conversation, soften the harshness of a subject and mollify a rising passion.

“ Particular compliments are polite repartees and short encomiums on the abilities of others, or something deserving notice.

“ It is very improper and impolite to praise a lady for her personal accomplishments, the master of a house for his furniture, &c. a learned man for his talents, or a merchant for his riches.

“ Compliments should spring spontaneous from the mind, divested of all trite expressions, entirely extemporaneous, uncommon in their nature, and striking and forcible in their allusions.

“ The language of a compliment should be plain and easy, neither symbolical or metaphorical, but appear the same as our common language refined.

“ They should not descend into flattery, or be spoiled by fancy, used as a pun, or dealt out on every occasion. They should never be again repeated either by the person who spoke them, or him to whom they were addressed. The first discovers pride, and the latter vanity.

“ Compliments should be used with discretion in instructions, with greater plentry in polite circles, but should rarely creep into the letters and conversations of friends, though they should not entirely be omitted.

“ I shall conclude this chapter with the words of a lady, at whose request I composed this essay.

“ Ceremony,” (says she) “ should be shut out from friends, freedom and sincerity should ever reign between them; (not that I would discard politeness, since all degrees of people are, I think, entitled to it) yet I would not make it an outer garment, as the French do. It being the fashion of that country for every person to wear it, and compliments are their inseparable companions, it is so easy and familiar with them that every thing is disguised under that thin garb.

“ I cannot admire their affected politeness, but we have it genuine in England.

“ It seldom appears but that it springs from the heart; it shews itself in an easy free carriage, a kind and obliging deportment.

"In conversation not disagreeable by loading you with compliments, or saying any thing that might hurt or offend your delicacy; but delivers it's sentiments softened with politeness."

Chapter the third treats of the *benefits* of Politeness; at the close of which, we are told:

"Happy are we who in this age; an age when the most polite, the most learned and the most exalted in rank and dignity esteem it an additional honour to their characters to be denominated christians; when the father and mother of their people go before them in every act of virtue and religion, when we hear ingenious and learned discourses from the pulpit, when the clergy do honour to their function, when superstition hides it's head, and enthusiasm does not despise Politeness."—Really, if our author did not declare himself a young man, and seem to be of a most complacent disposition, we should almost suspect him here of sarcasm and irony. Certain it is, if he be not here ironical, he is not much "hackneyed in the ways of men."

In Chapter the fourth, are laid down general directions for acquiring Politeness; in which, among other instructions, he recommends the perusal of proper authors; which he enumerates; paying some not inelegant compliments to certain Court Ladies, remarkable their politeness.

Chapter the fifth and last, contains a reply to some objections that may be made to his system; in which the authors politeness appears to go hand in hand with his piety. On the whole, we cannot recommend this sensible and pleasing Essay too warmly to the reader's perusal.

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ART. XXII. *A Letter to John Sawbridge, Esq. on popular Opposition to Government.* By Tribunnus. 4to. 1s. 6d. Wheble.

— Si qua fata aspera rumpas,  
Tu MARCELLUS eris. VIRG.

We have here (introduced by a specious pretence to moderation and candour) a party persuasive to that, which, in times like these, might be construed into *rebellion*. It is thus the writer recapitulates the political history of the present reign, and represents our present intolerable situation.

"An uniform plan of politics, pursued in an invariable line of conduct throughout a whole reign, repugnant to former principles of administration, and quite of a new cast and character, gives it the stamp of adoption and design; marks it with system; and affords data even for demonstration. Time that has worn out our patience in expectation of better things, has served to discover the plan, and put it out of doubt what is designed, and what is now become our duty. To recapitulate the violations of the constitution, to recite the several instances wherein liberty has been impiously wounded, or openly defired, and trampled upon, and the people treated with contempt upon constitutional complaints, would be an insult to you, Sir, and to them. It would suppose them to be, what the worst of men, who aim to deprive

deprive them of their liberties, wish them to be—passive fools, and ignoble slaves. Lives there a man, however low in rank or condition, whom the tyranny has not reached, in the distresses he feels in consequence of increasing taxes, raised upon people to corrupt their representatives, in order to approve those pernicious measures which seemed planned with no other design but to establish despotism; to erect imaginary claims of prerogative upon the ruins of the laws and constitution; and to resign the liberties of the people into the hands of the crown? not content with domestic spoils, and the ruin of their countrymen at home, they cross the Atlantic, and endeavour to raise a revenue by the most iniquitous acts that ever disgraced not only parliaments, but human nature. When these acts were remonstrated against, they were deaf as an adder to all intreaty; rejected every plan of accommodation, as if subjects had no rights left, and themselves no wisdom or mercy. At length they draw the sword, and murder those who would not suffer them to plunder their provinces; plunging their country into all the horrors of a civil war to raise a revenue to supply their avarice; and fill a treasury, exhausted by such infamous profusion, that they dare not account to the public for the expenditure. By these means they have betrayed their prince into distresses, not less formidable than those that preceded the destruction of tyrants whose names disgrace our history. They have brought parliaments into contempt by acts infamous as unconstitutional; making, as a great statesman says, “those records which ought to be the eternal monuments of truth, the vouchers of imposture and calumny.”—*Mitto cætera intolerabilia*; the recital would stain the page, and the catalogue of wrongs light up a flame perhaps on *this* side the Atlantic.

The people, Sir, have nothing left out of themselves; constitutional redress they have none. In vain have they addressed the throne—repulses and indignity have been the only answers received. The crown has taken a decisive part against the people; the form only of the constitution remains: the spirit is either totally lost, or at present done away. The great boundaries are broken down, the whole mass of power and authority devolved to the crown, and prerogative now comprehends all the efficient operations of government. Men employed in the administration are mere tools in the hands of the proximate ministers of the throne; they are used, dismissed, disgraced, or abandoned, as best may serve the present exigencies of affairs; and the gains of office, when in place, deemed a sufficient reward for the most abandoned prostitution, and sacrifice of principle and conscience. It was a favourite, as it was the leading maxim, when this present system was adopted (and adopted, sir, it was when the nation hardly looked forward either with auspicious hope, or ominous fears, in the minority of our most gracious sovereign); *sacrifice* Men but not measures. The maxim bespeaks the system; it is the comprehensive principle of despotism. It prevailed at the court of Prince *Titus*; and Prince *Titus*, or his pedagogue, taught it to his son; and his son has invariably revered and practised the document\*.

\* Tarquin taught his son Lucius to secure his tyranny by striking off the heads of those poppies in his garden which grew higher than their fellows—his son soon under-



" This Master-key unlocks the whole cabinet of council since the present reign ; it opens every scheme of ministerial change ; accounts, among other things, for the dismissal of Lord *Chatbam* and Lord *Camden* ; for the murder of *Yorke* †, and the life of *Mansfield* ; it accounts for the election of men who fill the first departments of state, and their retained Emissaries. For this one of the most abandoned profligates of the age is placed in a high and distinguished department ; and that reptile, now turned into a poisonous state-fly by the warmth of court-favour, CHARLES JENKINSON, made the confidential friend of that coward Stuart Lord BUTE. For this the friends of the Hanoverian succession are discarded ; and men taken into favour who have transferred their personal allegiance, but preserved their Jacobitical principles. Reason have we, Sir, to lament as great a degeneracy from family character and virtue, as from family principle, when we compare two successive reigns ; and give our experimental suffrage with the Poet *Dantes* :

*Non sicut in ramos ex imo stipite succus  
Influit, in liberos sic orta parentibus ipsi  
Descendit Virtus.*

" While men of such characters and principles surround the throne, whose ancestors and themselves have laboured to see filled with the Tarquin race, is it probable, Sir, that petitions that challenge the birth-right of Englishmen, and assert their freedom, will be well received, or even countenanced ? I am clearly of opinion, Sir, that the repeated addresses, and petitions to the throne, have considerably weakened the cause they were well-intended to serve. The importunities that served not to move, hardened a heart that has seldom relented. One repulse led on to another ; and every one was accounted a victory. At length refusal grew up into contempt ; and every thing but the *right* of petition was peremptorily denied. Not was this the only encouragement given for treating the people, and their complaints, with indignity : Instead of rising in their demands upon repeated rejection of their suit, instead of assuming new firmness and additional boldness, the lord mayor, aldermen, and common council of the city of London present a petition to the throne, couched in such mean, humiliating, cold, submissive terms, as gave the court, and all its race of parasite fools, room to triumph in the

understood his meaning—he afterwards took off all the principal people among the *Gabians*.

*Sceptorum vis tota perit, si pendere iussa  
Incipit.*

† I put but little confidence in, and have but small reliance upon, spherical predominancies, calculation of nativities, or augural predictions ; but I cannot help recounting a remarkable prediction of a sagacious man upon the accession of one of the Brunswick family, viz. REGNABIT SANGUINE MULTO.

This gentleman knew something of the arcana of Prince Titus's court, and perhaps drew his prediction from principles less uncertain than those of the best astrologers, from Cornelius Agrippa down to Mr. Harman of Broad St. Giles's.—But what shall we say, when we are told by good authority, that a certain great personage was heard to declare, that he would as soon head troops against the Americans as against the French and Spaniards ! i. e. as soon draw the sword against the subjects of Great Britain, for defending their liberties, as against our avowed enemies, when invading them ! See, Sir, what the natural lust of power, fostered by education, and matured by counsel, can produce !—God preserve his most sacred majesty !

refusal.

refusal. It was the petition of beggars for an elemosinary boon; not, as it ought to have been, the high demands of Englishmen for the maintenance of chartered rights, and constitutional freedom. It was calculated to make tyrants of fools: it courted scorn; and was the only petition treated as it *deserved*.—Petition, Sir, no more—throw not away the privileges, nor degrade the dignity of the city of London by nugatory addresses, or petitions. These privileges and this dignity are of too sacred and important a nature to be laid at the foot-stool of thrones to be insolently trampled on. Keep, maintain, assert, defend them. Your enemies wish for nothing more than to see you repeatedly supplicate for what you will never obtain. They are gratified when they find you renew your application, notwithstanding you have no probability of success. They conjecture from hence a want of spirit to have recourse to *other expedients*."

What these *other expedients* are, our author does not particularly point out; but gives a hint that he may perhaps hereafter be more explicit.—Surely such writers as Tribunes cannot actually believe the king and his ministers such tyrants as they would insinuate. If they did they would certainly be more guarded in their expressions; which, to confess the truth, sometimes border so nearly on *treason* that they might easily be mistaken for it.

Of Tribunes's profound penetration into men and things, he gives the following instance, in his notions of that (by some called) political impostor, the quondam Mr. Pitt. "Lord Chatham, says he, owes, all that a man of such intrinsic greatness of character can owe, to a fair undepressed liberty of censure and enquiry. See, Sir, where he stands alone, a column of fame, bearing on himself the honours of his country." This compliment might be reversed by a pertinent comment. It is nothing new or strange that the man, who robs his country of its honours, should bear the stolen goods about him. The downfall of the honour of this country, may be dated from its arrival at that pinnacle of pride and vain-glory, to which the extravagant projects of that minister preposterously raised it. That this projector could *persuade*, is as certain as that British liberality and valour *performed*, almost impossibilities, under the influence of that persuasion. But it may be remembered, as Tribunes himself, on another occasion observes, that "the decrepid hand of an old woman, by a random stroke, *once* saved her country, when on the brink of destruction."—But is this a reason why countries should be governed by old women?—There are many sensible men, who conceive, with this writer, that this country labours under political evils, which call aloud for redress. They are yet, by no means of opinion, that either Lord Chatham or Mr. Sawbridge is the properest person to redress them.

\* \* \* *The Account of Foreign Books to be continued in our next.*

## BOOKS and PAMPHLETS,

Published this Month, of which a more particular account is deferred.

ART. 23. *Three Discourses; containing, 1. The Character and Office of a Clergyman 2. Of the Excellency of the British Constitution. 3. Of Liberty, Public Spirit, and the Power of the British Legislature; 1s. Law.*

ART. 24. *The Ensign of Peace. By a Friendly Traveller. 2s. Wilkie.*

ART. 25. *The Duty of Ministers of the Church of England. By Mr. Harrison. 1s. Pytt, Gloucester,—London, J. and R. Fuller.*

ART. 26. *The Elements of Botany, illustrated with Fourteen Copper-plates. By Hugh Rose. 6s. Cadell.*

ART. 27. *The Gospel Message, illustrated; and the Duty of Christian Ministers enforced: A Sermon, preached at the Visitation of the Reverend the Archdeacon of Leicester, held at Melton-Mowbray, on Thursday, May 18, 1775. By Thomas Ford, LL. D. 6d. Matthews,*

## CORRESPONDENCE.

## TO THE LONDON REVIEWERS.

GENTLEMEN,

Though I think I rather inconsistent with the design of your useful publication to make it the vehicle of metaphysical debate; yet, I cannot controul my inclination of checking the vanity and presumption of your Correspondent J. E—n, who hath informed the world that he will *demonstrate* the reality of a future state by the light of Nature *alone*, without the support of a divine Revelation. As he “hath *dared* to pledge his word to make good his assertions,” I will take the liberty to ask him a few plain questions, which (notwithstanding he hath read Wollaston) I *dare* say he never maturely considered.—Is man immortal because he hath an immaterial principle?—Yes, say our Metaphysicians. But I own I cannot see the consequence to be as certain as they pretend. Where are ideas lodged? In the pure, abstracted mind? Physical observation and experiments demonstrate the contrary. When the Spirit departs from the body, what doth it carry with it? A bare *capacity* of receiving new notices in a new state of existence—or is it impressed with old ones received by the organs of sense in the present?—A blow on the head hath deprived the mind of all the stores of knowledge it had treasured up by a long and laboured course of study; and to recover them it hath been obliged to begin anew with the very elements of science, and to pursue by a gradual process what was lost in a moment. Was the original train of ideas absolutely lost? If not lost, where was it secreted? Was it folded up in some invisible retreat of the mind; and if not recovered by the same means by which it was first acquired, would the mind, freed from the dull pressure of flesh and blood, have produced it by some spontaneous effort of *its own*?—Of what singular benefit is immortality to me without a consciousness of identity? And how shall I know that I am the self-same person in a future state, that I was in the present, without memory or recollection? And what is memory but the renewing of certain ideas that were communicated to me by the organs of sense?—But it will be said that these material organs are only the *vehicles* of intelligence. But this is more than can be proved. If what is called the mind be absolutely *immaterial*, how can matter affect it all? If it hath not some quality common to matter—something to act, and be acted upon by a reciprocal influence, I cannot conceive the possibility of its receiving any

any notices at all from external objects. I ask your Correspondent, whose daring genius points to nothing short of demonstration, what he imagines to be the middle link that unites the two opposites of mind and matter? Doth it partake of the mixed quality of both; or is it a kind of a *tertium quid*, which from the blendings of each gets a new and original nature---something between body and spirit, and only fit to be the bond to both---but neither properly:---A sort of an equivocal courier to run with intelligence from the corporeal to the mental court?---Indeed I am not jesting, though it may be difficult to keep oneself quite serious when we hear some men talk so confidently about demonstration, when they have produced no specimens to hope even for the glimmering of probability from them.

"But if man cannot lay claim to immortality from the natural structure of his soul, he may from its moral qualities." Here our Orators may declaim on conscience---on capacities---on desires---on expectations; and I commend them---as long as they frankly own they are not reasoning. But if they would pass off their exoterical rhetoric for esoterical logic, they must excuse me if I tell them they have mistaken their walk, and their company too. Leaving Cato's soliloquy to the Actor or the Preacher---such a one for instance as Parson H--- of the Old Jewry, or Dr. D--- of the Magdalen--- Mr. J. B---n and I, must talk a little *soberly* on the subject.---Let me propose one or two serious questions. Hath man one superfluous power---any one of body or mind, that he may be abridged of supposing him only made for the present state? What is that power that may be taken from him, and yet he remain fit for the purposes of human life, in the circle in which providence saw fit to place him? Now, if man hath no one single power, quality, or faculty, but what is in some degree or other requisite for the conduct of a moral agent, connected with beings of the same make, and at the head of all other creatures, and vested with a kind of superintendence over a particular part of the creation.---If, I say, man *must* be what he is, to act like a man in the present sphere of existence, how can any one demonstrate by bare natural light, that this world is not his proper or final scene of action; but that he is principally designed by the being which made him, for another, and in every respect different system where he is to begin life anew and exist to eternity?---I will ask one question more, and then relieve you from this intrusion. Can we make it appear to be impossible that there should be any ends worthy of the perfect wisdom and goodness of the supreme and universal governor, served by terming such a set of beings as mortal men, inhabiting such a spot of the universe as this globe, whose whole existence should be limited to the present short date of human life? If not, how can we demonstrate that there must be a future state in reserve for such creatures?

"What can we reason, but from what we know?" We have no knowledge of any thing beyond that period of being which is allotted to us here. Higher we cannot go: for where can we fix our feet? We have no certain ground on common appearances, or natural facts to proceed on: for in the eye of reason, death drops its sable curtain and the drama is concluded. The Gospel only draws back the awful veil that hides futurity from our view---darts its light beyond the confines of mortality and unfolds the secrets of eternity to our eyes. Thus, "by the resurrection of Christ we are begotten to a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away."---As a Deist, I must confess I should have no hope of immortality; but as a Christian, I firmly believe this great doctrine; and am under no necessity of flying to metaphysics for the support of that faith which was begot and is established by that Gospel which hath brought life and immortality to light."

I am, Sir, your most humble servant,

Barnstable, Sept. 19, 1775.

J. B.

T O

## TO THE LONDON REVIEWERS.

GENTLEMEN,

September 6, 1775.

*A Christian and a Protestant* replies to the London Reviewers, that he addressed his letter to Dr. Kenrick, because he is the ostensible Editor, and the name of the groupe is generally understood to run *Kenrick and Co.*--- he did not particularly intend to filiate the curious note upon any individual critic, but to leave it to be maintained by the parish.

It should seem something like an heedless slip of the critic's pen to talk of *new-fangled reformers*, and to insinuate that *they are so self-conceited, as to think no-body can interpret the Scriptures but themselves.*--- That body of men, against whom the injurious sarcasm is aimed, never desired to set themselves up for the sole interpreters of scripture, or to impose any interpretation, but simply, like Christians and Protestants, to let the scriptures be their own interpreters. And with a veneration for our reformers of old, beyond the equivocal limits of a verbal compliment, *the Christian and Protestant* apprehends that there are men, living in this our day, who can see clearer and farther, than those did, who have gone before them; in so much, that it is not without some concern, that he finds himself obliged to remind a Reviewer, that a pigmy on a giant's shoulder, can see farther than the giant himself.

The idea of a *Christian and a Protestant* taking upon himself the office of a father confessor is ridiculous enough,---but by his works shall ye know him; the imputation must owe its birth to the jaundiced eye, and a jealous attachment to the holy office.

Yours,

*A Christian and a Protestant.*

\* As our friend the *Christian and Protestant* seems to be a little angry, we shall make him little reply; remembering the words of the wise man, "a soft answer turneth aside wrath." We cannot help smiling, however, at the turn, which might be given his unfortunate simile. His comparing the *Petitioners* and the *Protestant reformers*, to *pigmies* on the shoulders of *giants*, is certainly apt enough; but their seeing clearer and farther, depends more on their optics than their situation.

Why has not man a microscopic eye?

For this plain reason, man is not a fly.

For the same plain reason it is, that, as a fly is more near-sighted, it cannot see so far as a man. In this particular our new pigmy petitioners, on the shoulders of our old giant reformers, may be compared also to the fly on the chariot-wheel, whose self-importance, arising from the shortness of its sight, induced it to exclaim with exultation, "what a dust do I raise?" Our clerical myopes seem to be much in the same situation. A dust has been raised about them; but, however vain they may be of the circumstance, they are at present only smothered in it.---We must here beg leave to make a distinction between the petitioners of the established church, and those among the dissenting ministers; the latter have undoubtedly reason to petition and right to expect redress. Their junction with the former in such a business, is as absurd, as is the folly of some of them in affecting the dress, and aping the airs of ecclesiastics. We would advise indeed the whole body of dissenters to discard a word, that has of late been creeping in among them, under favour of the adoption of some of their macaroni ministers; this is the dissenting *Clergy*. Properly speaking, a *layman*, however learned, is no *clerk*; the ministers of the established church only being *Clergymen*.

## TO THE LONDON REVIEWERS.

GENTLEMEN,

August, 1775.

YOUR animadversions on Mr. *Toplady's* late scheme of *Necessity*, justly censure the illiberal language of that tract--on this head, I will only add, that if John Wesley had been only a day labourer of the age of 70---his grey hairs might call for reverence from a *young man*---but the time is

come



come, when "the child behaves himself proudly against the ancient." Isaiah iii. 5.

But to the doctrine: Mr. Toplady's story of his friend's disappointment of hearing *Pope* John--of the Welch preacher, and of the vender of Mr. W---'s tract--is--I may well guess from *Calvinian* prejudice--not all literally true---But, regarding the *free-will powder*, I do hereby desire you, gentlemen, and as such, to peruse the controversy fully and fairly on both sides, as I have done, between Mr. Hill and Mr. Fletcher---respecting the whole doctrine of *free-will*---before you repeat your censure of Mr. Wesley's tenets, as the "*quackeries of theological charlatans*, who daily administer their mortal poison to immortal souls!"

You will find Mr. Hill smart and witty---with some learning---and Mr. Fletcher's style is nervous and sensible---with much *scripture* and rational argument---so that you will have less need of *patience*---and if *calmness* attend your perusal, as I dare say it will, you may become---if not *Arminians*---yet more moderate *Calvinists*.—

I am, my reverend Brethren, Yours, F. M.

### TO THE LONDON REVIEWERS.

GENTLEMEN,

Sept. 9, 1775.

I find you have candour sufficient to contrast the opinions of others with your own---by admitting the correspondence of opponents at the end of your Review;---relying on a continuance of that candour, I would beg a place in your next---Indeed this reply can hardly be deemed an opposition, as it tends to rectify a mistake, which arose either from the ambiguity of my expression, or from the necessary haste of your employment, as Reviewers.

In page 124 of your *August* Review, you criticise on a little piece called "the State of Man"—

Little did the author think, that you would have misunderstood his censure of the *bagatelles* of *Shakespeare*, *Swift*, &c. or he would have spoken, in plainer terms (if possible) that he disliked in his serious moments, the smutty ribaldry of *Shakespeare* in various parts of his Plays---such as the jibes of the nurse in *Romeo and Juliet*; the broad bawdry of *Falsstaff*, &c.---The author did, by no means, nor does he choose to satirise the works of *Shakespeare* and *Swift*, (taken collectively) as *bagatelles*; and for that reason---that he might not be so understood---he wrote the word "*bagatelles*" in *Italics*, and meant to distinguish the works of *Voltaire*, *Horace* and *Bolingbroke*, from those of *Shakespeare* and *Swift*, by marking out only the *bagatelles* of the two last---as liable to displease on a second reading.---Nay, I add, on a first reading in our serious moments---indeed, I should be sorry to see the morally intended trifle ranked in the same line with any *bagatelles*, which were not morally-intended;---that the author has not followed the great *Pope*, *passibus equis*---is, I unfeignedly believe, a very just remark; and the author returns you, gentlemen, his sincere thanks for the compliments, of a better kind, which you are pleased to bestow upon him, on his first, and (perhaps) last appearance on the slippery stage of literature---as he came on this stage *incog.*---it is his hope to slide off it, as privately; having just thrown one squib---*en-passant*---to alarm the mere heathen philosophers and zealots.

I remain, gentlemen, your obliged admirer,

M. F.

To Dr. KENRICK.

SIR,

Having read, with some indignation, your curious observations on the Marriage-contract, I could not help wishing for there being a Female Review as well as a Lady's Magazine: in which you might be criticised in your own way, and receive the just chastisement of your presumption in making so unfair and oppressive a distinction between the obligation entered into by the different sexes in wedlock. I could not help thinking that if Mrs. Montague,

tague, Mrs. Carter, Mrs. Lennox, Mrs. Chapone, and other literary ladies I could mention, were to lay their heads together, they could quote Greek, chop logic, and even cut jokes as well as the best of you. My regret, however, at the want of such a publication was in some measure alleviated by the Monthly Review for June; in which your presumptuous performance was properly treated with the reprehension it deserved.

You affect, indeed, in your appendix to the *London Review*, to treat that critique with contempt; by saying it could not be written by any of the learned gentlemen concerned in the *Monthly*; who are neither so frolicksome, nor their wives so frisky, as to merit your censure. Is it then true that some of the Monthly Reviewers are females? Or did you mean to insinuate that the Editor is himself a Reviewer, and now as much under petticoat government as formerly! But, be all this as it may, as the subject is a matter of importance to the female world, in general, I have been prevailed on, by a party of sister petticoats, to require you to remove the objections made by the Monthly Reviewers, to your injurious arguments, or to declare your conviction of their fallacy. In particular, you are desired to give an explicit and unsophistical answer to the following questions:

1st. Is the marriage-contract, as entered into conformably to the rites and ceremonies of the church of England, a religious, or a moral contract? And is the breach of it a sin against God, or merely a breach of faith with man?

2d. If it be a religious contract, how far is the husband's bound by the terms of it, to a life of continence than the wife?

3d. If it be merely a moral contract, how far is the wife more bound to continence than the husband?

4th. If it be a mixed contract, partly civil, and partly religious, how far is incontinence in either party a sin before God, and how far is it immoral in point of honour and conscience?

By replying to these questions, without quibbling, or making use of any of those arts of sophistication, in which the Reviewers hint that your understanding is hackneyed, you will oblige, among others,

Yours, LUCINDA LIVELY.

\*\*\* Dr. K. will consider of Mrs. Lively's questions, and make her a reply.

#### REPLIES TO CORRESPONDENTS.

In answer to Mr. E. R. and to prevent future misunderstandings, Dr. Kenrick begs leave to repeat that he does not mean, by acknowledging himself the Editor of the *London Review*, to answer for the propriety of every article contained in it. To be able to do this, he ought to read every book, in which case, if he were presumptuous enough, and the thing were practicable, he might as well also write every article. All, the Editor thinks himself responsible for, is the literary conduct of the work; in which alone, it will appear from the many unavoidable errors that attend on periodical publications, he has enough to answer for.

We should be very sorry to disoblige our correspondent *Philosophia*; but, having received so many letters on his subject, we hope he will excuse our delaying his last favour. To be frank with him also, we must confess that, though we conceive he is master of the topic he treats, and fully understands himself, he is either so unlucky in his mode of expression, or we in our talent of comprehension, that we do not find him so clear as we could wish.

The Secretary of the Reading Society near Portman Square, is requested to favour us with the sight of a copy of the publication he mentions; as the enquiries of our book-collector have not been successful among the trade. If writers do not properly advertise their works for sale, nor will favour the Reviewers with a copy of them; it is presumed the publick will not think themselves neglected, or that such writers have any right to complain, if their unpublished performances do not make an early appearance in the Review.